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BISHOPS' LABOR DAY MESSAGE

Social contract between workers and employers is seen as unraveling

by Catholic News Service

WASHINGTON—Many see the social contract between workers and employers unraveling amid a changing relationship between employees and their bosses, said the U.S. Catholic Conference's 1994 Labor Day statement.

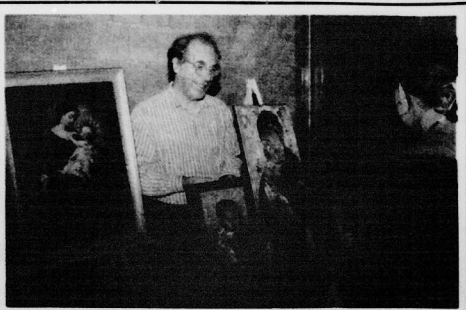
"The expectation is that an employee who works hard, follows the rules and increases the productivity of the company will receive an adequate family wage, other benefits and a job until paid retirement," said the statement by Auxiliary Bishop John H. Ricard of Baltimore,

chairman of the USCC Committee on Domestic Policy.

"The company, on the other hand, gets a skilled employee who is loyal, punctual, productive and who will use the training and skills developed on the job for the best interests of the company," Bishop Ricard said.

"Yet many observers see this social contract unraveling as ties between employer and employee come loose, with less sense of common task, less mutual loyalty and much more uncertainty and distrust."

Bishop Ricard suggested, "It may be time to revisit the (U.S. bishops' 1986) economic (See SOCIAL CONTRACT, page 7)



MARIAN CELEBRATION—St. Thomas Aquinas parishioner Ed Grogan of Indianapolis displays several Marian icons during a celebration in Mary's honor on the Feast of the Assumption. Father William Murshower, pastor, invited parishioners to share icons and images of Mary and discuss personal experiences of prayer before and after the Aug. 15 Mass. An ice cream social followed the Mass and Marian celebration at the church. (Photo by Mary Ann Wyand)

Archdiocese releases child abuse policy update

There is a lot of child abuse, but that done by church personnel is statistically insignificant

by Margaret Nelson

At an Aug. 24 meeting of archdiocesan staff members at the Catholic Center, an updated child abuse policy was introduced by Chancellor Suzanne Magnant.

"It is an important subject that we need to talk about," she said. "Probably no one in this room has missed the talk shows... about sexual abuse of children by priests in the Catholic Church. It has been done so often and in such a strident manner that it's almost impossible not to absorb some of that message."

"It is in that context that most people know the subject of child abuse within the Catholic Church and they have formed certain opinions... along the line that 'all priests are perverts,' you ought to lock up your children and keep them away from priests," and "only priests abuse children." These are some of the myths that have been created by the incessant talk show discussions," said Magnant.

"We need to have a discussion that is healthy for us. We need to be able to answer questions, ask questions and feel comfortable with the subject," she said.

Magnant explained that in her "previous life," she was commissioner of the Indiana Department of Public Welfare, now the Division of Families and Children, which is the agency in charge of

receiving and investigating all reports of child abuse in the state.

She brought 1992 and 1993 state statistics showing "there is a lot of child

abuse in the state. There were more than 54,000 reported victims in 1992, and 61,000 in 1993."

But Magnant stressed that this is not the total number. "It could be the tip of the iceberg," since no one knows how many cases are not reported.

"In any conversation about child abuse when people are concerned, they

need to be encouraged to make reports," Magnant said. "It doesn't do any good for people to talk about it in parking lots and groceries stores. It needs to be reported to the proper authorities so that they can look into the situation and provide the care that children need."

Magnant said that about half of reported abuse cases in the state cannot be substantiated. "For the sake of those who are accused, please know that an accusation is not a fact."

"Most of these cases never make it to court," she said. "Trained investigators in each county of the state look into these cases and use a standard of evidence that is nowhere near what is needed to prove something in court."

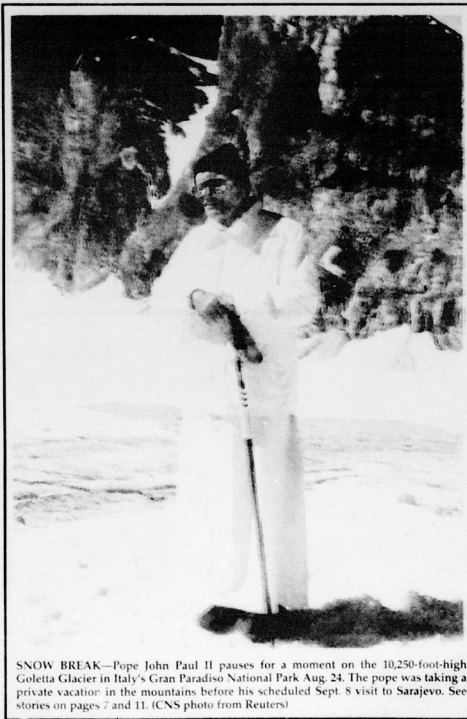
Why does someone make a report of child abuse when it didn't happen? Magnant said it can happen when people don't understand the definition of child abuse in the law or are trying to be overly concerned rather than taking a risk—which she said, is not a bad thing.

"Sometimes people use them in custody disputes," she said. "That causes pain and probably prevents real child abuse from being addressed."

Abuse is what is done—active physical injury, Magnant said. Neglect is what is not done—when a child isn't properly fed, clothed, housed, educated or provided with medical care.

"When we're talking about reports of child abuse by church personnel we need to be aware that many times it isn't true and have some compassion, not only for the

(See CHILD ABUSE, page 3)



SNOW BREAK—Pope John Paul II pauses for a moment on the 10,250-foot-high Goletta Glacier in Italy's Gran Paradiso National Park Aug. 24. The pope was taking a private vacation in the mountains before his scheduled Sept. 8 visit to Sarajevo. See stories on pages 7 and 11. (CNS photo from Reuters)

Looking Inside

Seeking the Face of the Lord: All over the place since my vacation. Pg. 2

Editorial: The U.N. Conference on Population and Development. Pg. 2

From the Editor: What makes the Catholic Church distinctive? Pg. 4

Parish profile: St. Jude Parish, in the Indianapolis South Dearborn, supports youth and families. Pg. 8

Cairo conference: Gore hints at shift in U.S. position. Pg. 10

'Catholic feminist': That's what the information director of the bishops' Pro-life Activities Office calls herself. Pg. 20

When the church 'downsizes': Doing more than the law demands. Pg. 21

Cuba and Haiti: Cardinal says Statue of Liberty has been tarnished. Pg. 24

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SEEKING THE FACE OF THE LORD

All over the place since my vacation

by Archbishop Daniel M. Buechlein, O.S.B.

It seems like I have been all over the place since my return from vacation a couple weeks ago. As already reported, I visited Holy Family Shelter on the southside of Indianapolis. I confirmed five young folks from St. Anne's Parish (Jennings County) and St. Joseph's Parish at Four Corners. There have been delightful parish anniversaries at St. Malachy's in Brownsburg, St. Mary of the Rock and St. Cecilia of Rome in north Jennings County, and St. Denis in south Jennings County.



I hosted a cookout at the Archbishop's Residence for our seminarians. I had the privilege of celebrating the annual alumni Mass at St. Meinrad Archabbey and Seminary. I helped lead the archdiocesan pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C. I presided at the funeral of Bishop Francis Shea, the former Bishop of Evansville. I attended a spiritual retreat for the bishops of Indiana, Illinois and Wisconsin in Chicago. And believe it or not, I chaired the 1994 Elizabetha Ball! I am sure I am forgetting a few steps in between.

It was inspiring to celebrate a very special anniversary Masses in our parishes. St. Denis celebrated a centennial! St. Malachy celebrated 125 years. St. Mary of the Rock and St. Cecilia celebrated 150 years of faith. In each place it was encouraging to see the pride and commitment these

communities put into the liturgical and social celebrations. These communities have accepted the faith of their ancestors and want to hand it on with enthusiasm. Each celebration was a celebration of grateful faith.

Two years ago we had 16 seminarians. This fall we have 45 seminarians in priestly formation while two more are taking a year out for further discernment. Something good is happening and let's not take it for granted. We need to thank God for blessing us; we need to thank these candidates for generously and, yes, courageously giving God and the church the opportunity to help them discern whether or not they are called to the priesthood. We need to thank God for the priests and family members and friends who have encouraged these young men to accept an invitation to see if God is calling them to priestly ministry.

And we need to take this occasion to raise our awareness that every Catholic in this archdiocese shares the responsibility to encourage, invite and support young men to respond generously to God's call to priesthood. We need to do the same for religious vocations. And we need to pray. At every Eucharist at which I preside I add a petition for a generous response to God's call to priesthood and religious life in our archdiocese. God has promised: "I will give you shepherds."

The alumni Mass at St. Meinrad is always a joyful and moving celebration. Besides seeing old friends, it is an opportunity to pray gratefully for the monks and all the other teachers and directors of priestly formation who give themselves generously in forming good priests for our church.

The archdiocesan pilgrimage was everything we hoped for! There has already been extensive reporting about it. I only

add that we prayed fervently in the name of everyone in central and southern Indiana. We offered thanks for 50 years of blessing on our archdiocese. We prayed for our youth and for vocations and we prayed gratefully for our faithful priests and other pastoral leaders. We prayed for parents. We prayed for our sick and we prayed for our senior sisters and brothers. It was a moving experience of prayer.

As archbishop I was asked to preside at the funeral of Bishop Shea. While I was still rector of St. Meinrad Seminary and School of Theology, Bishop Shea was invited to ordain a class of deacons in place of Archbishop Bishop, who was ill. After the ceremony, Bishop Shea told the new deacons: "Fellow, remember one thing. People will overlook a lot of weakness in their priests, but there is one thing they will not overlook: unkindness. And they shouldn't. There is no excuse for being unkind." The bishop left a lesson for all of us, not only for us priests.

We missed Bishop Shea at our annual bishops' retreat last week. His was always a cheerful and kind presence. In fact, one of the retreat conferences sounded that very theme of his. As always, the retreat was a great spiritual uplift as we get ready to head into another busy season of ministry after a slower summer pace.

Don't for a minute think I enjoy chairing a ball! But for the wonderful cause of St. Elizabeth Home, how could I refuse when I was asked? St. Elizabeth's represents a haven of hope for young women who need Christian compassion and the best possible prenatal care. Our archdiocese can be proud of this service here in Indianapolis and in southern Indiana. We hope to do more!

EDITORIAL COMMENTARY

The U.N. Conference on Population and Development

by John F. Fink
Editor, The Criterion

A very important conference is scheduled to begin on Monday and continue till Sept. 13—the U.N. International Conference on Population and Development in Cairo, Egypt. Although it hasn't received much, if any, front-page publicity in the secular press, *The Criterion* and other Catholic newspapers have been reporting on it almost every week since March 25.

Unfortunately, most of the news we have had to report has been negative—the Vatican-led protest against parts of the draft document for the conference that promote abortion and treat all sexual behavior as acceptable. That's too bad, because most of the 118-page draft document has a great deal of good in it. It reflects Catholic social teachings, particularly Pope Paul VI's 1967 encyclical "On the Development of Peoples." And Pope John Paul II has praised the section in the document that seeks to improve the role of women in Third World countries—Chapter IV, "Gender Equality, Equity and the Empowerment of Women."

The pope's objections, which have been echoed by the U.S. bishops, African bishops and officials from various U.N. countries, center on only two of the document's 16 chapters. But his objections are strong indeed. Seldom if ever has he tried to exert the moral authority of the papacy to the extent that he has on this issue. And his chief opponent has been the U.S. government, which has been spearheading the recommendations for population control.

Since March the pope has personally been lobbying heavily for changes in the draft document. He has written to the heads of all

countries in the United Nations and has met personally with President Clinton and others, including Nafis Sadik, executive director of the U.N. Fund for Population Activities.

Along the way, the Vatican's objections have become discredited in the few articles that have made the secular press. Invariably the

articles state that the Catholic Church favors large families and opposes the right of parents to decide how large their families will be. That simply isn't true. Catholic doctrine stresses the right of parents to determine the size of their families, but also teaches that means used to limit the size must be moral.

Resource Center moving materials; usage fees are discontinued

The Resource Center of the Office of Catholic Education (OCE) has announced changes that will improve the service to parishes and schools of the archdiocese.

Since July, the center has not charged subscription fees for the usage of materials by parishes, schools or other units that are a part of the archdiocese. The only fees will be for postage for materials that are mailed. Before July 1, parishes paid a fee in order to use the materials from the Resource Center.

By January 1995, the Resource Center will be moved from the second floor of the Archbishop O'Meara Catholic Center to the building immediately west of it on Illinois St. The former Indianapolis public library archdiocese was recently acquired by the archdiocese for this purpose.

The Resource Center will now house all audio-visual resources from the other

offices in the archdiocese, as well as those from the OCE.

Within the next six months, the offices of Worship, Family Life, Pro-Life, Youth Ministry and Evangelization will consolidate their audio-visual resources and store them at the center.

Margaret Kennedy will become assistant manager of the Resource Center, helping the manager, Toddy Daly.

The Resource Center will hire a director to oversee the development of the center, particularly the development of electronic networking and distance learning.

Dan Elsener, secretary of the Secretariat for Total Catholic Education said, "All of these changes are designed to make us more effective in delivering learning resources to the entire Catholic community."

On the national and international levels, the church champions the right of parents, rather than governments, to determine the size of families. It objects to policies favored by the present U.S. administration that would promote an internationally recognized right to abortion, make access to abortion easier, and promote abortion as a method of family planning.

It would like to see the U.N. conference reject the principle established by the 1984 conference in Mexico City: "Governments should take appropriate steps to help women avoid abortion, which in no case should be promoted as a method of family planning."

The Catholic Church also opposes the recommendations that would require that contraceptives and abortion be provided to unmarried minors without parental knowledge, and that envisions the widest possible distribution of condoms. As a statement from the U.S. bishops said, "At a time when AIDS threatens so many populations, to offer young people an invitation to sexual license, condoms and pills, promotes only a false sense of security—physically, emotionally, and spiritually."

The church would like this conference on population and development to give more emphasis to development. Historically, developed countries automatically control their population growth. As a matter of fact, the fertility rates of most industrialized countries today have fallen below the 2.1 figure that is usually used to determine zero population growth.

The Vatican's position has been supported by several Latin American countries as well as various Muslim countries.

It should be an interesting conference and one, obviously, in which the pope will retain a personal interest.



HABITAT HAND—Sacred Heart pastor Francis Fr. Bob Sieg chais with Concord Community Development Corporation staff member Peter Hargreaves, and Sacred Heart parishioner Frank Iacona. They were participating in an Aug. 26 ground-breaking ceremony for two new homes being built on the near-southside of Indianapolis by CDC, Habitat for Humanity, Hilly and Co., and such contributors as Roncalli High School, and St. Barnabas Church. Former president and now member of the CDC board, Iacona is on the parish council and founder of the parish outreach group. (Photo by Margaret Nelson)

09/02/94

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Ball raises more than \$40,000 for St. Elizabeth's

by John F. Fink

More than \$40,000 was raised for St. Elizabeth's at the eighth annual Elizabella Ball Friday night, Aug. 26, at the Indiana Roof in Indianapolis.

Archbishop Daniel M. Buechlein, who was chairman of the committee that planned this year's ball as well as honorary president of St. Elizabeth's board of directors, presented a special award to Dr. and Mrs. Hans Geisler for their long-time service to St. Elizabeth's. His remarks, the archbishop said, that St. Elizabeth's gives young women a second chance to choose life and to find true freedom and hope at a time when



ST. VINCENT'S HONORED—On behalf of St. Vincent's Hospitals and Health Services, Daughter of Charity Sister Mary Elizabeth Cullen receives an award from Robert Turner, president of the St. Elizabeth's board of directors, during the Elizabella Ball last Friday night.

things seem very dark for them. "St. Elizabeth's is a haven for hope," he said.

Anne Ryder, news anchor at WTHR, channel 13 in Indianapolis, served as mistress of ceremonies. Before the dinner, she spoke briefly about "the good things at St. Elizabeth's" and noted that one of her co-workers was a child of St. Elizabeth's, now grown up. "St. Elizabeth's gives a child the chance to grow up," she said.

Ryder also put in a plug for what she called "a new revolution in TV news" at WTHR, a new series of reports on the evening news that show hope and positive news. The first of this series was Ryder's report on her trip to Medjugorje. After Ryder introduced Archbishop Buechlein, the archbishop told those present that Ryder "is a treasure, and I'm happy to have the opportunity to say that publicly."

After the dinner, Robert L. Turner, president of St. Elizabeth's board, recognized St. Vincent's Hospitals and Health Services for its service to St. Elizabeth's through the years. He said that the hospital has long been a partner with St. Elizabeth's and, over the past 10 years alone, had waived more than \$700,000 in medical fees for St. Elizabeth's clients. Daughter of Charity Sister Mary Elizabeth Cullen accepted the award for St. Vincent's.

Turner gave an overview of the work being done at St. Elizabeth's, which is an agency of Archdiocese Catholic Charities. Its services include residential and outreach care for young women with unplanned pregnancies, prenatal medical care, educational programs, short-term care for newborn infants and adoption placement services.

St. Elizabeth's also serves young single



GEISLERS THANKED—Archbishop Daniel M. Buechlein honors Dr. and Mrs. Hans Geisler for their service to St. Elizabeth's during the annual Elizabella Ball in Indianapolis last Friday night. (Photos by John F. Fink)

mothers who decide to parent their babies through its Parent And Child Together program. The goal of this program is to help prepare adolescent mothers to move towards independent living as knowledgeable, responsible, and effective parents. The PACT residence is at 2500 Churchman Ave. in Indianapolis.

St. Elizabeth served 273 women and infants during 1993, including 51 births and 12 adoptive placements. It had 114 residents at its maternity residence at 931 Woodland and provided 1,126 hours of counseling for the young women.

Ryder gave special recognition to many corporations that supported the Elizabella Ball with contributions. She said that the Archdiocese of Indianapolis, Golden Rule Insurance Co., and an anonymous contributor donated \$5,000 each. Sponsors were Bank One and National City Bank, corporate contributors were ADESA Corp. and Fifth Third Bank, and various businesses paid for tables at the dinner-dance. Tickets were \$125 each.

The Elizabella Ball ended with dancing to the music of the Flip Miller Band.

Holy Rosary marks 85 years

by Margaret Nelson

Holy Rosary Church marked its 85th anniversary with a special Mass on Aug. 17. Archbishop Daniel M. Buechlein presided. Father Peter Gallagher, Holy Rosary's sacramental minister, concelebrated.

"Joined by Our Lady of the Holy Rosary and St. Francis Xavier Cabrini in the communion of saints, and by our ancestors in the faith, we are a far larger parish community than the eye can see," the archbishop said.

Franciscan Sister Jean Marie Cleveland, parish life coordinator, welcomed the assembly. Before the announcements, she said that she sees Holy Rosary parishioners with greater future involvement—more sharing of their time, talents and treasures.

Sister Jean Marie shared plans for future restoration, increased involvement with the Central Catholic School, and renewed spirituality. She said that the parish would do more collaborative work with St. Patrick, Sacred Heart and Good Shepherd parishes in renewal, confirmation and marriage preparation, and catechism programs.

Archbishop Buechlein said that the point of the readings was that the beauty of the church is only complete when it is filled with people of faith and love.

"We come together as a community of love—people who try to live the Beatitudes and who try to leave differences at the door.

We come together with loving and forgiving hearts because ours is a faithful and loving God," the archbishop said.

"The history of every church community is a pilgrimage marked by challenge. When our Italian ancestors came to this neighborhood they were not welcome, yet they were good people of strong faith. We, who are the community of faith of today, stand on the shoulders of those who have gone before us," he said.

"And let's not forget we are the shoulders for future generations. Ours is the responsibility to hand on the faith we have received. And always, always, we must remember our foundation is Jesus Christ.

"Today I want to stress the fact that we are the dwelling place of God," said Archbishop Buechlein. "It doesn't mean much if we have charming churches if we have not made a home for Jesus in our hearts.

"Dwelling place is a very important theme from the beginning to the end of the Bible," he said. "In the Bible, a dwelling place, a tent, a home is a prophecy that is made flesh.

"May this church be a dwelling place of great faith. May it help us find ourselves more and more as a welcoming community—a community of holy love—in this parish and in this archdiocese.

"May Christ find a dwelling place of faith in our hearts," Archbishop Buechlein concluded.



PROCESSION—Vincent Lynch (from left) and Daniel Corsaro, dressed like Christopher Columbus, carry Italian flags during the Aug. 27 procession for the 85th anniversary of the founding of Holy Rosary Parish in Indianapolis. (Photo by Margaret Nelson)

Workshops to train board of education members in archdiocese

Board of education workshops are being offered throughout the archdiocese by the Office of Catholic Education. One of the purposes is to explain the new Archdiocesan Performance Appraisal Process to the board members, as well as the board's role.

As part of the regular training of board members, the sessions help board members and administrative officers to more clearly understand their roles and responsibilities, and to give them practice in the skills they need to carry out those roles.

Experienced board members and administrators conduct the sessions for new members, presidents and administrative officers.

Two workshops have already been given at the O'Meara Catholic Center and one in Seymour. St. Paul, Tell City will have its deanery session on Sept. 7, St. Gabriel, Connersville, Sept. 8, and St. Charles, Bloomington, on Sept. 13. A Sept. 14 workshop will be at St. Louis, Batesville; Sept. 27, at Aquinas Center in Clarksville; and Oct. 18, the Terre Haute Deanery Center.

Each meeting, held at 7 to 9:30 p.m. (local time) has a general session on the appraisal process presented by Maria McClain.

Board members who have not been contacted or those who are considering board membership in the future should call 317-236-1430 for more information.

Child abuse policy is updated

(continued from page 1)
alleged victim, but for the accused person," said Magnan.

"None of us is immune from accusations for child abuse, none of us. We are all involved with children in our lives."

She said that parents and stepparents are the most common perpetrators of child abuse. "That's a tragedy that people the children trust most in their lives turn on them.

"There is no category on any of the forms used in this state for church personnel. The number of reports of child abuse by church personnel is statistically insignificant—in spite of what talk shows would want you to believe. The number of cases that we had—from time immemorial—would make a tenth of one percent.

"I think that's important. I think we're all carrying a burden now—that has been created by some unfortunate public press—that church people are all child molesters. It simply isn't true," said Magnan. She noted that people working in the archdiocese have "tremendous exposure to children every day.

"Maybe there is unreported child abuse. And if there is, we need to address that."

All employees of the archdiocese in parishes, schools and agencies are being asked to read the policy and sign a receipt that they have read it. The policy

describes what the employees' obligations are when they observe child abuse. In Indiana, all adults are required to report suspected child abuse. In other states only doctors, teachers and some other professionals are obliged to report.

In Indiana, the identity of the person who makes the report is protected.

Of the archdiocese policy she said, "We rewrote our policy to include our specific address to the situation of child abuse by church personnel." Magnan is the coordinator of the investigative resource team for alleged child abuse by any archdiocesan personnel—they are volunteers or paid employees.

Everyone on the investigative team is not involved in every case—usually three or four are on each. Confidentiality and prompt investigation are assured.

"The alleged victims will be interviewed. We will reach out to find what help they will need," Magnan said. If it is a situation that has to be reported to child protective services, the resource team will do that.

The policy states that a report to the chancellor does not relieve the individual from reporting child abuse as required by Indiana law.

Those wishing copies of the "Child Abuse Policy" or further information about the subject may write P.O. Box 1410, Indianapolis, IN 46206, or call 317-236-1405.

FROM THE EDITOR

What makes the Catholic Church distinctive?

by John F. Fink

What is it to be a Catholic? How does a Catholic differ from other people in this day and age? What makes the Catholic Church distinctive from other churches?

We could consider the doctrines the church teaches, and I've written a lot about them at one time or another. But when it gets right down to the practice of Catholicism on a day-to-day basis (or week-to-week), doctrine probably isn't nearly as important for most Catholics as other things. Some of our most faithful and devout Catholics know only the most basic rudiments of our faith, but they are holy men and women who could never be anything other than Catholic.

Many people are born into Catholic families, are reared by parents at least one of whom is Catholic, are baptized as infants, are sent to Catholic schools or at least religious education classes, and grow up in the church. Many others join the Catholic Church as adults, perhaps when they get married. For most Catholics, the church means their local parish, even though they know it is far bigger than that.

THE MOST DISTINCTIVE thing about the Catholic Church is its liturgical life, which revolves around the eucharistic sacrifice and the sacraments. The creed "Catholicism of the Catholic Church" is in four parts: the creed, the liturgy and sacraments, morality, and prayer. But all churches have a creed and many Protestant churches profess the same creed we do (although they don't always practice it). All churches preach morality and all churches have prayer. But no other church celebrates the liturgy and the sacraments the way the Catholic Church does (except that the Orthodox Catholics celebrate the liturgy the same way the Eastern-rite Catholic Churches do).



Anyone who either grows up as a Catholic or is introduced to the church later in life becomes familiar with the liturgy and the sacraments. They happen in every Catholic church throughout the world every week. They are integral to what makes the Catholic Church Catholic.

The liturgy is the public work of the church. As the new catechism says, "In Christian tradition (the liturgy) means the participation of the People of God in the work of God. Through the liturgy, Christ, our redeemer and high priest, continues the work of our redemption in, with, and through his church" (n. 10-19).

Since it is the public work of the church, all Catholics celebrate the liturgy—the body of Christ united with its head. But, as all Catholics who attend Mass know, we all have different roles. Sometimes it's difficult to get the members of the congregation to accept their roles, but the liturgy certainly makes the Catholic Church distinctive.

THE SACRAMENTS ARE vital to the Catholic Church. As the catechism says, "The sacraments are perceptible signs (words and actions) accessible to our human nature. By the action of Christ and the power of the Holy Spirit they make present efficaciously the grace that they signify" (n. 1084). And, "The purpose of the sacraments is to sanctify men, to build up the body of Christ and, finally, to give worship to God" (n. 1123).

Most Catholics know (I think) that there are seven sacraments in the Catholic Church: baptism, confirmation, the Eucharist, penance, anointing of the sick, holy orders and matrimony. As St. Thomas Aquinas pointed out, they touch all the stages and all the important moments of Christian life. The first three are sacraments of Christian initiation, the next two are sacraments of healing and reconciliation, and the final two are sacraments at the service of communion or directed toward the salvation of others.

These seven sacraments are unique to the Catholic Church. At the time of the Protestant Reformation, the new churches that were created rejected some of them. Or, as in

the case of the Anglican Communion (the Episcopal Church in this country), the Catholic Church ruled that its priests did not have valid orders. Only the Orthodox Churches are considered by the Catholic Church to have valid orders and, therefore, valid sacraments for those which must be administered by a priest or bishop (the Eucharist, confirmation, penance, anointing of the sick and holy orders).

THERE ARE OTHER liturgical celebrations that are unique and distinctive to the Catholic Church. They are sacramentals. The catechism says, "These are sacred signs which bear a resemblance to the sacraments. They signify effects, particularly of a spiritual nature, which are obtained through the intercession of the church. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy" (n. 1667).

The most common form of sacramentals are blessings—of persons, meals, objects, and places. The blessing of holy oils takes place each year during the Chrism Mass in Holy Week. Catholics are accustomed to blessing themselves with holy water—water that has been blessed—when they enter a Catholic church. They receive blessed palms on Palm Sunday, have their throats blessed on the feast of St. Basil (Feb. 3), and receive blessed candles on Candlemas Day (feast of the Presentation of the Lord in the Temple, Feb. 2). They have their rosaries, medals or scapulars blessed.

Certain blessings have a lasting importance because they mean to consecrate persons to God. These include the blessing of an abbot or abbess of a monastery, the consecration of virgins, the rite of religious profession, and the blessing of certain ministers—readers, acolytes, catechists, etc.

Catholics in many parts of the world also have their own particular ways of expressing their devotion through various forms of piety. These include veneration of relics, visits or pilgrimages to shrines, processions, the stations of the cross, the rosary, medals, and numerous other devotions.

All of these make the Catholic Church distinctive today.

A VIEW FROM THE CENTER

Stewardship of resources requires team-building

by Dan Conway

Members of the Archbishop's Management Council (the vicars and secretariat heads who oversee the programs and

agents of the archdiocese) recently spent a week of continuing education and professional development learning how to be more effective leaders and managers of our archdiocese's human, physical and financial resources. We also learned how to be better stewards of the personal gifts and talents which God has entrusted to our care as individual members of this local church.

Those of us who serve on the management council have a special responsibility to be accountable for our service to the people of central and southern Indiana. We also have to work together as a team in order to be truly effective in our stewardship of both the spiritual and material resources of our archdiocese.



Like most good teams, the archdiocese's management council is an interesting mix of people with some very diverse areas of expertise and responsibility. Included on the team are an attorney, a musician, a finance officer, two canon lawyers, a pastor, a social worker, a development officer, two educators and, of course, the archbishop. Each member of the group comes to any issue or problem from a different perspective, and each has his or her distinctive gifts and talents as well as her or his blind spots.

How does such a diverse group of individuals achieve the necessary, but difficult, task of team-building? How do people who see things from their own (sometimes narrow) points of view come to develop a shared vision of the mission and ministries of a faith community that is as diverse and distinctive as the church in central and southern Indiana?

As I reflected on this question recently, three things came to mind as the main sources of our management council's unity. First, we are united as individuals appointed by the archbishop to represent him in various aspects of his ministry: to teach, lead and sanctify the people of God in this particular region of our country. Archbishop

Buechlein has his own unique gifts as a leader, and he has chosen the members of the management council and given each of us a set of very specific duties, including the responsibility to serve as a member of his management team. This appointment by the archbishop brings us together in an official way, but it also provides us with the opportunity to share in the distinctive leadership style which Archbishop Buechlein has developed over many years as an administrator, spiritual director, teacher and bishop.

I believe that a second source of our unity as a management team is the fact that we all share a strong, personal commitment to the Catholic faith and to the mission, values and goals of our archdiocese. As individuals, each of us sees the challenge of diocesan ministry in different ways, but as a team, we have a shared vision that clearly and simply expressed in our strategic plan. We recognize that this plan is a beginning, evolving document which, like the church itself, needs constant renewal. But the plan provides us with a common "road map" which gives direction to our efforts to guide the many religious, educational and social services ministries sponsored by our archdiocese.

Yet when I turn someone down, I worry that this could be the one time a genuine need goes unmet because of my insensitivity. Better to err on the side of compassion, I tell myself, than risk contributing to human misery.

And then someone like that young man will take advantage of me and the cycle of doubt begins anew.

There are no easy answers to this question. It is an example of the moral dilemma facing those who attempt to follow the Gospel in anything more than a surface level. Your thoughts?

Finally, the members of our archdiocese's management council are united in a common commitment to the principles of leadership and service that are fundamental characteristics of good stewardship. According to a recent study sponsored by St. Meinrad School of Theology and Christian Theological Seminary, a church leader is a "good steward" of the church's human, physical and financial resources if he or she is: 1) motivated by a personal commitment to the theology and practice of Christian stewardship; 2) has a profound sense of responsibility for the human, physical and financial resources entrusted to his or her care; 3) is aware that his or her leadership is exercised on behalf of God (the true "owner" of all things) as a service to the community; and 4) either personally has the requisite leadership and management skills or knows how to identify and recruit staff who do. Based on my close working relationship with the archbishop and the other members of his management council, I can readily testify that these truly are common characteristics of this otherwise diverse group of individuals.

Does this mean that the archdiocese's management council leaves no room for improvement? Not at all. That's why we recently spent a week learning how to sharpen our leadership skills. And, perhaps most importantly, it's why we continually look to our archbishop, to one another and to those we serve for guidance and assistance in being better stewards of the church's resources and of the personal gifts and talents which a loving God has entrusted to our care.

EVERYDAY FAITH

Compassion vs. being used: the ageless dilemma

by Lou Jacquet

A friend and I are putting away a couple of burgers at a local fast-food restaurant. A young man in his late teens or early 20s walks up to us and asks for change for a cup of coffee. We oblige.

Hey, what's 65 cents? We walk over to the cashier to pay for the coffee. After we do so, she says, "Oh, is it for that guy in the corner? You know, he does this all day long." We feel our blood boil.

It's the same struggle I face when a street person comes to the door of the Catholic newspaper where I work to ask for food, clothing, or other help. My initial reaction is to direct such visitors to a local St. Vincent de Paul soup kitchen for food. I send them to



that organization's store for low-priced clothing items, or to Catholic Charities if I think counseling may be in order. On the rare occasions when I feel that one of these organizations cannot be of service, such as after 5 p.m. I spring for a couple of dollars' worth of food to get the person at the window past the immediate crisis. I prefer not to give out cash because on occasion I have discovered that the recipient has used it for drugs or alcohol.

There are times when I suspect that I am being taken, but not often. Mostly the needs are genuine enough. Unfortunately, an experience like the one described above makes me worry at how easily we can be duped when we try to help others. Small wonder that so many rectories turn people away, knowing that many are repeat offenders at the con game of badgering agencies and churches for help they do not need.

But what a dilemma! On the one hand, we have Jesus' example to care for the poor,

the sick, and those in need. I believe strongly in this directive and, like many others, try to give what I can to agencies that can take care of the genuine needs out there. At the personal level, however, it bothers me to be taken for a fool. I suspect that many of us middle-class Americans have so much guilt about our possessions that we make easy prey for those who cage off others for a living.

Yet when I turn someone down, I worry that this could be the one time a genuine need goes unmet because of my insensitivity. Better to err on the side of compassion, I tell myself, than risk contributing to human misery.

And then someone like that young man will take advantage of me and the cycle of doubt begins anew.

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To the Editor

Msgr. Gremillion was in his class

Your issue of Aug. 19 carried a CNS story about the death of Msgr. Joseph Gremillion, who appreciated the summary of his truly distinguished career and his many accomplishments.

May I point out one regrettable omission? The story reads: "After studies at Notre Dame Seminary in New Orleans, in 1943 he was ordained. . . . Msgr. Gremillion did his theology studies at Theological College, Catholic University of America. He was a member of the TC class of 1944, though he was ordained in 1943, some bishops at that time were calling their men one semester early and ordaining them, because of the wartime need. Msgr. Gremillion was with us for those seven semesters, 1940-43."

Rev. Richard J. Mueller, TC '44
Indianapolis

Highlights of the pilgrimage

What a joy it was to be asked by the Little Sisters of the Poor to accompany them at the August pilgrimage to the National Shrine of the Immaculate Conception in Washington, D.C. in order to celebrate, along with Archbishop Buehlein, the 50th anniversary of the Archdiocese of Indianapolis.

Just as I expected, the Mass celebrated by Cardinal James Hickey and Archbishop Buehlein in honor of Our Lady's Assumption was breathtaking. But, as magnificent as the liturgy was, the highlight of my trip was when Father Bob Ulrich said Mass in his hotel room for our little group. The presence of Christ in our midst was overwhelming as we prayed and sang to our heavenly Father and invoked Our Lady's intercession. It brought tears to my eyes.

And I will never forget the image of three Little Sisters of the Poor in the hallway of the various hotels serving breakfast to their residents by means of a wheelchair. I thought it was quite ingenious. You should have seen the smiling faces of the businessmen going down the hallway, not to mention that of the archbishop!

On Aug. 15, after Dana Scallan sang so beautifully, we had the opportunity to go in confession. Kathy Mahler, who is visually impaired, came out of the confessional with Lance, her black Labrador leader dog. A little boy, about 4 or 5, whispered to his mother, "Look, mommy, the doggie went to confession." Can't you just see it? "I barked five times when I shouldn't have and chased three cats and a squirrel."

Having never traveled with the elderly before I was pleasantly surprised to see what a fun group they were. In fact, the night we had a party in Father Bob's room I was expecting someone to knock at the door to tell us to quiet down.

The residents of St. Augustine's, the Little Sisters of the Poor, and Lance made my pilgrimage a wonderful and unforgettable experience. The only negative I encountered was the last night in downtown Pittsburgh trying to find Lance some grass.

Eileen Endres
Bloomington

St. Pius X's stand against modernism

In his Aug. 19 "Saint of the Week" column, Mr. Fink accuses Pope Pius X of setting back the intellectual life of the church because of his condemnation of modernism. He brands the saintly pope as a promoter of "biblical fundamentalism," compares his probing tactics to a witch hunt, and likens his corrective measures to the Inquisition. Pretty rough stuff for a saint.

Near the end of his article, he makes the most astounding statement of all: "Eventually, the Second Vatican Council accepted modernist ideas." All that fuss for nothing, I guess.

Actually, Mr. Fink has it backwards. Pius X was exalted as a saint not in spite of but precisely because of his stand against modernism. He condemned it as a heresy because it was, and still is, full of theological errors destructive to the life of faith. The last time I checked, condemning error was considered an intellectual advance, not an intellectual setback.

While space constraints prevent me from providing a list of the 65 errors Pius X condemned, I offer a neat little summary of modernism by historian Father John Laux:

- 1) "The existence of God, immortality of the soul, existence of revelation, in fact all that is not a matter of personal experience cannot be known with certainty by our reason."
- 2) "Holy Scripture and tradition do not contain revelation from God to man, but merely feelings and experiences of highly gifted religious persons."
- 3) "Christ did not found a church with a divine constitution and unchangeable dogmas and moral standards, but they are the result of a gradual evolution and must continue to develop and give place to others as times change."

As can be readily seen, this thought system cannot be reconciled with the Catholic faith. Pius X was aware of the dangers it posed both to the faith and to the integrity of scriptural scholarship.

No "biblical fundamentalism," this pope was a master at nuance. His knowledge of sacred Scripture was subtle and deep, complemented by an expert consciousness of its rich variety of genres. He knew as well as anyone that the Gospels were not meant to be strict biographies of the life of Christ. He also knew, however, that while not everything that happened was recorded, everything that was recorded happened. Because he made the distinction between "incomplete" and "inaccurate," and the modernists did not, he was able to recognize perverse scriptural scholarship when he saw it.

Pius X did not want the modernists to promote, among other things, the false teaching that the apostles didn't get their facts straight. He knew that once you go down that road, historical events get reduced to mere "faith experiences." That Jesus Christ founded a church and rose from the dead are historical facts, take away the historical foundation and we lose the rational justification for our faith.

Against modernism, the church has always taught that the Gospels are reliable. Vatican II, far from accepting modernism, continues the same teaching. "Dei Verbum," Ch. 5 reads: "Holy Mother Church has firmly and with absolute constancy maintained and continues to maintain, that the four Gospels just named, whose historicity the universal church affirms, faithfully hand on what Jesus, the Son of God, while he lived among men, really did and taught for their eternal salvation, until the day when he was taken up." No talk about faith experience here.

No modernist teaching occurs anywhere in the Vatican II documents for the simple reason that modernism is a heresy, and the church does not teach a heresy.

Occasionally, naive Catholic educators try to point to "Dignitatis Humanae" (Declaration on Religious Freedom) or "Gaudium et Spes" (Pastoral Constitution on the Church in the Modern World) as evidence of modernism in the Vatican II documents. My suggestion to these educators, novel as it sounds, is to read those documents. There

they will find brilliant commentary on the principles of religious freedom and how to practice religion in a changing world. What they will not find is any vindication of the formal heresy of modernism.

To the charge that Pius X set back the intellectual life of the church, I offer a quote from the great saint himself: "Truth must go her own way, and it is befitting to be afraid of her."

Stephen L. Bussell
Indianapolis



INTERNATIONAL YEAR OF THE FAMILY

The gift of being open to one another

by Patricia J. Hughes

The very motion of sliding paper into the typewriter in the early hours of the morning reminds me that this is the last bit of peace in the house, as the typewriter breaks the quiet. I woke at dawn to these thoughts, and this is my way of celebrating the importance that I place on "family." With our family—father, mother, four teens and an adolescent—the cycle of quiet peace and the noisy conversations of daily life are what makes us whole and growing at the same time.

Around here, a mother prays that they don't all wake at the same time. That way, I have special time to spend with each individual as they hit the kitchen from upstairs—the quiet breaks and each person leaves a noisy imprint on the fabric of daily life. Sometimes the "noise" is peaceful ("Hi Mom, I wish I could just crawl back into bed") and often it's jarring ("Why can't I ever find any clean shirts?"). But all of the time, I remind myself that they're communicating—with me and with each other. And the talk makes us understand each other, work with each other, react to each other, and maybe (on a good day) love each other a little better. I try to tolerate the noise of life for what it is: the music of the ebb and flow of people who are different, and people who are needy at different times.

By trying to listen before I respond to these folks I call my family, the value of time together gets reinforced for me, and hopefully for them. Even when this time is

phrased as a need, or a request, or even a complaint—I think of myself more as a sponge than a doorman, and I keep saying, "Thank God they're talking and reacting," rather than the mute silence of withdrawal.

As the day marches on, usually at an amazingly fast pace, they leave and come home again, and the needs are examined and frustrations vented. More often than not, we just collectively drop off the problems around the house, on each other, within that place we call home. But the point has been made—we communicate with each other and respond to each other with our laughter, our language, our joyful and not-so-joyful noise of everyday living.

I think that one of the finest gifts that I can give my family is the gift of being open to one another. That might simply be listening while another one speaks, or just a nod of understanding and acknowledgement. Nurtured in early childhood, this gift brings noise to the home that makes the peace of silence more comforting, more valuable. I'm the "queen" of prayers of gratitude because I have seen Jesus at work in this family: in their joys, in their arguments, in their triumphs, in their sadness, and even in their times of withdrawal from each other. We all go around and around this circle of noise and silence on a regular basis at this house, and I'm eternally grateful for the opportunity to witness and enjoy it!

(Patricia Hughes is a member of St. Pius X Church, Indianapolis.)

LIGHT ONE CANDLE

A guest at the cathedral

by Fr. John Cator
Director, The Christophers

On June 22, 1994 I was offering Mass at the main altar of St. Patrick's Cathedral as I normally do every Wednesday and Friday at 1 p.m. It was the feast of Marcellinus and Peter, two martyrs who were beheaded in the beginning of the fourth century simply for being Christians.

As I was preaching about the sufferings of Christ and his holy martyrs, a tall somewhat feeble old man supported on each side by a young man and woman came down the center aisle. He took his seat with great difficulty and there was quite a bit of shuffling before all three were settled. I pretended not to notice and continued my sermon on the idea that "the more one participates in the suffering of Christ, the more one shares in his consolation," a direct quote from St. Paul.

At Communion time the young woman gestured toward the elderly gentleman, explaining he was tortured for many years in prisons behind the iron-curtain. I assumed that she wanted me to bring Holy Communion over to him because he was weak, which I did immediately. He received reverently, thanking me several times.

Later, before the final prayer, I did something I've never done before. I spoke to the congregation about a man in their midst who had spent many years confined in a communist prison. I asked the congregation a question to him: "What country are you from, sir?" "Romania," he replied. "I spent

14 years in prisons there, four of them in solitary confinement."

I noticed for the first time he was wearing what looked like a grey clerical shirt but without the clerical collar. "Are you by chance a priest?" I queried. "No," came the reply. "I was confined with many brave Catholic priests and bishops, but I am a Lutheran pastor."

I was taken back. I had just given Communion to a Lutheran minister in St. Patrick's Cathedral. I had to smile at God's wonderful sense of humor. Quickly reverencing, I said, "You are all the more welcome here, my friend."

After Mass his young escorts came back to thank me for making him feel welcome. They told me his name was Richard Wurmbard, the author of the book "Torture in China," which has sold more than 3 million copies.

A week later they sent me six books. In the one entitled "100 Prison Meditations: Cries of Truth from Behind the Iron Curtain," he wrote, "Christians are meant to have the same vocation as their King, namely that of cross-bearers. To be conscious of a high calling and a partnership with Jesus brings gladness in tribulation. It makes Christians enter prisons for their faith with the joy of a bridegroom entering the bridal room."

Reflecting on this whole experience some months later, I feel privileged to have encountered this great Christian gentleman who suffered so much for Christ. I think the Lord wanted him to be treated as an honored guest at St. Patrick's Cathedral that day, and happily, I was his unwitting instrument, canon law notwithstanding.

(For a free copy of *The Christophers News Note*, "Live, Chivalry," send a stamped, self-addressed envelope to *The Christophers*, 12 E. 48 St., New York, NY 10017.)



CORNUCOPIA

A chance to grow in grace

by Alice Dailey

We're in line at the grocery checkout when the cashier shows a "CL: RED" sign on the counter and announces, "Line 7 is opening now." By the time we'd get to line 7 it would be swarming.

So what can we do? Short of ditching our cart and its contents and exiting in a snit we can only get into another line and seethe. "Just once," we mutter, "let me be in a line where the guard isn't changing, the cash register isn't running out tape, or a sack boy isn't called 10 aisles away for a price check."

In such a frustrated state we seize upon any other grievances to add fuel to the fire. Even though that produce sign proclaiming "juicy cantaloupes" is big farce because they're about as juicy as crackers and it has no direct bearing on the present situation, it makes us feel better to brood about it. And we fume about the misleading ad which offers something as special for \$2.99 this week only, when we distinctly remember the same item was only \$2.69 last week.

Maybe an enforced wait isn't such a bad thing after all. If we're just seeking ways to grow in grace here's one staring us right smack in the face. We should try to

recall some of those Old Testament people whose sufferings make ours look petty.

The wait may also give us a real look at those robot-like creatures in smocks, ringing up profits for the establishment. For the first time we may realize: these are not robots but humans with human needs that can be ignored for only so long a time. Bodily functions must be met; burning feet from standing hours in one spot cry out for relief.

It boggles the mind to contemplate what is expected of the cashier. She must not only drag heavy loads across the computerized sensor but sack and load them onto carts, weigh produce and distinguish between expensive-to-math-toes and their poor relations, correctly determine the price of unmarked oranges, even dispense some lottery tickets all the while dealing courteously with a diverse public. Talk about the patience of Job!

Cashiers are as varied as the people they serve. Some of them we favor; some we avoid; many we nickname. Ms. Mournful, for instance, who looms as if her horse has come in last. Ms. Bubbly, ever cheerful. Ms. Gossipy, dragging items across very slowly, pausing now and then to get in on what tidbits customers may be exchanging.

Sometimes the facade is misleading. One beautiful but unsmiling cashier whose air of superiority has earned her the title of Ms. Supercilious, has given the lie to that title by often commiserating gently with lonely old people tearfully relating their troubles to her.

It's a great day when we find ourselves in Ms. Zinger's line where you can almost

expect steam to arise from the counter where she's ripping items across faster than speeding bullets. What's rattling, though, is when a checked-out customer, Ms. Loath to Leave, won't budge and people behind her can't see whether the computer is ringing up \$1.89 item as \$10.89.

By now the mind has been conditioned to a patient resignation. But yet another test awaits. The woman directly ahead, and with a bulging cart, has forgotten several items and keeps squeezing past you and others to get them. Then when she learns the total tally, she says, "Uh, oh, I don't have enough money for all of this. Let's see what we can take out," so begins the great unsacking process.

Our charitable glow has vanished and the throbbing veins in our temples begin to reappear. Easy now, girl. Remember, poor Jonah was caught in an unenvying situation for three whole days; we've been in this one for what only seems to be three hours.

Check it out...

St. Mary of the Woods will hold its annual **Fall Classic Riding Competition** at the Man Hulman George School of Equestrian Studies on Sept. 3-4. Admission is free. Other attractions include a riding demonstration by equestrian students, displays by the SMWC Saddle Club and equestrian equipment and clothing vendors. There will be a "Kids Corral" by the students with games and coloring for the children. From 10 a.m. to 9 p.m. For more information, call Susan Hane at 812-535-5287.

The Italian Heritage Society of Indiana will meet in the social hall of Holy Rosary Church, 520 Stevens St., on Sept. 7 at 6:30 p.m. A business meeting will be conducted. A social hour will follow. For further information, call John V. Accetturo at 317-848-7798.

Birthingline needs volunteers! A training session is scheduled for Sept. 13th and 15th from 9 a.m. to 3 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. For further information, call the office at 317-236-1550 or 317-236-1559.

The Group for Adult Survivors of Childhood Sexual Abuse will begin in mid-September. The group will meet for approximately 12 weeks and will meet on Tuesdays from 6:30-8:30 p.m. at the Archbishop O'Meara Catholic Center, 1400 N. Meridian St. Fees are on a sliding scale. Contact Linda Lohende Clarke at Catholic Social Services, 317-236-1538.

The St. Lawrence Church, 4650 N. Shadeland, will hold a four-day parish mission, "What is the Parish?" The seminar will be held Sept. 22-25 from 7:30-9 p.m. in the church sanctuary. The adult learning committee has combined the following speakers to address parish life: Thomas Gaybrick, secretary of the Archdiocesan Secretariat for Catholic Charities, "Parish: Presence to Catholic Charities" on Sept. 22; Father Thomas Murphy, director of the

Archdiocesan Office of Ecumenism "Parish: As it relates to Other Faith Traditions" on Sept. 23; Father David E. Coats, Archdiocesan vicar general, "Parish: As the Roman Catholic Church" on Sept. 24; and Father Phil Bowyer, pastor of Holy Spirit at East and Father Mark Swartzkopf, pastor of St. Lawrence, "Parish: As a Form of Community" on Sept. 25. Everyone is welcome to participate. For more information, call the St. Lawrence Religious Education Office at 317-543-4925.

The **Pastoral Care Associates Fall 1994 Conference** will be held at the Adam Mark Hotel in Indianapolis on Sept. 16-17. The conference, "Healing in the Community: A Sacred Journey Toward our Future," will begin at 8:30 a.m. Friday morning. For more information, call the Church Federation of the Greater Indianapolis Area at 317-926-5371.

A special group of sighted and visually impaired **volunteers are seeking a facility** to support their volunteer activities. The volunteers make toys and other articles for children at Riley Hospital. The group of 35 currently meet weekly from October to May. Anyone interested in supporting this group with a facility would also need to consider a method of assisting the visually impaired with transportation. For more information, call Martha at 317-684-4332 from 9 a.m. to 4 p.m.

vips...



Jennifer Bolly, daughter of John and Marjorie Bolly of Sellersburg, entered the Benedictine Community of Our Lady of Grace Monastery on Aug. 6. Bolly holds a bachelor's degree in education and teaches junior high math at Cardinal Ritter High School. She will take classes in Scripture and the Rule of St. Benedict during the postulant year. Upon completion of the first year in the monastery, the postulant moves into the novice year, one of study and preparation for professing vows. Benedictines profess vows of obedience, stability and conversion of life.

St. Lawrence Church held a Vocation Appreciation Celebration on Aug. 27. Those who were honored were: **Eva Cosans** entering the convent; **Sister Carolyn Bouchard**, 10 years as a nun; **Father Mark Swartzkopf**, pastor, 20 years in priesthood; **Sister Mary O'Brien**, school principal, 40 years as a nun; and **Sister Rosalie Weller**, 60 years as a nun. The parish seminarians, **Jack Emrich**, **Tim Reed** and **Brian Monaghan**, were honored as well.



LIP SYNC FOR CATHOLIC CHARITIES—John Mockabee (at left) and Frank Decker performed their rendition of "Box Car Willie" for New Albany Deanery Catholic Charities. Members of Holy Family and Our Perpetual Help Parishes and the Jeffersonville Knights of Columbus participated in the event. (Photo by Cynthia Schultz)



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WHAT GREATER LOVE CAN YOU HAVE THAN TO LET YOUR FAITH CONTINUE IN OTHERS?



REVEREND JAMES D. BARTON, PROPAGATION OF THE FAITH DIRECTOR

Pope on vacation shares car with pregnant woman

ight in a downpour,
invites woman and
mother to join him

by Catholic News Service

COMBES, Italy—Caught in a downpour during his Alpine vacation, Pope John Paul II found time to chat with a pregnant woman and bless her future child.

... 32-year-old Italian in the seventh month of pregnancy, dressed into the pope Aug. 23 on a

roadside in Italy's northern Aosta Valley. The pope was waiting out a storm in his limousine, and he invited the woman and her mother to join him.

Vigano told Italian newspaper reporters the pope asked her if this was her first baby.

"When I told him it was my fourth, he said, 'Good for you,'" she said. She asked him to pray for the unborn child and he said, "Let's pray together."

"He touched my belly, and we recited the Hail Mary. Then he gave me a blessing. It was very moving," she said.

The pope, nearing the end of a 10-day vacation, continued his mountainside walks. He was photographed as he made

his way across part of an Alpine glacier, dressed in a white ski jacket, black stocking cap and sunglasses.

The pope made the walks with the aid of a cane. He broke his thigh bone in a fall last April, and doctors performed reconstructive surgery. He has gradually resumed regular activities, but at a Mass

earlier in his vacation exhibited discomfort when he forgot about his leg and put too much weight on it.

A Vatican spokesman said the pope's health was sound, and his aides believe the mountain walks will do him good.

The pope returned to the Vatican Saturday, Aug. 27.



MOUNTAIN WALK—Using a cane for support, Pope John Paul II strolls in the mountains of Italy's Aosta Valley Aug. 22. The pontiff walked for an hour-and-a-half. On Aug. 23, caught in a downpour, he shared his car with a pregnant woman. (CNS photo from Reuters)

social contract between workers and employers seen as unraveling

(continued from page 1)

... and its call for new forms of partnerships and cooperation between those who invest and management provide daily products and those whose daily work is the source of prosperity.

The statement, "Work: Still at the Center of the Social Question," was dated Sept. 1994 and released Aug. 25.

Bishop Ricard noted that "Economic life for All," the bishops' pastoral on the economy, calls for new labor-management partnerships that could lead to less adversarial relations. However, it says, partnerships are only possible when both groups possess real freedom and power to influence decisions.

"We have seen," Bishop Ricard said, "the erosion of the balance when permanent replacements take the jobs of striking workers."

"It's time for unions and employers to seek the common good instead of the single-minded pursuit of economic advantage."

Bishop Ricard pointed to papal support of employer-paid health care in the current debate over health care reform.

"In his encyclical 'On Human Work,' Pope John Paul II spoke about social benefits needed to ensure the life and health of workers and their families," Bishop Ricard said.

"He said that because of the 'expenses involved' in providing health care, it could be 'easily available for workers' at no cost or even no cost."

Currently, he estimated, 90 percent of those who can work, should work. "Work is not a way you 'pay off' welfare assistance; rather, it is the means to secure a decent life for your family," he said.

"In an economy where millions are looking for work and cannot find it, these principles demand that real welfare reform

be more than lectures about responsibility or training for jobs that don't exist."

Bishop Ricard took note of the growing number of women in the work force.

"Women are disproportionately in low-wage, low-benefit jobs. They are more likely to lack health care insurance, and to head single-parent households," he said.

"Welfare reform and health care reform will greatly affect the lives of poor and low-income working women and their children."

Bishop Ricard added, "Catholic teaching advocates for family-friendly public policies that help women and men balance work and family responsibilities, as well as social, economic and tax policies that would make it possible for women to do the important work of raising, children and providing a home for their families if they choose to do so on a full-time basis."

Pax Christi coordinator resigns

ERIE, Pa. (CNS)—Benedictine Sister Anne McCarthy has resigned as national coordinator of Pax Christi U.S.A., the Erie-based U.S. branch of the international Catholic peace movement.

Her resignation, effective Aug. 31, was announced at the Pax Christi national assembly meeting in mid-August in San Jose, Calif.

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"He was very helpful," the pastor said. "He was very dedicated to the school and the children. He helped some of the kids who had difficulties, taking a personal interest in their problems."

Sherer is survived by his wife, Rosemary VanSandt Sherer, a son, three daughters, 10 grandchildren, one great-grandchild, and two sisters.

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Harry D. Sherer

Individual/Marital/Family

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Pope on vacation shares car with pregnant woman

Caught in a downpour, he invites woman and her mother to join him

by Catholic News Service

LES COMBES, Italy—Caught in a downpour during his Alpine vacation, Pope John Paul II found time to chat with a pregnant woman and bless her future child.

Groia Viganò, a 32-year-old Italian in her seventh month of pregnancy, jumped into the pope Aug. 23 on a

roadside in Italy's northern Aosta Valley. The pope was waiting out a storm in his limousine, and he invited the woman and her mother to join him.

Viganò told Italian newspaper reporters the pope asked her if this was her first baby.

"When I told him it was my fourth, he said, 'Good for you,'" she said. She asked him to pray for the unborn child and he said, "Let's pray together."

"He touched my belly, and we recited the Hail Mary. Then he gave me a blessing. It was very moving," she said.

The pope, nearing the end of a 10-day vacation, continued his mountainside walks. He was photographed as he made

his way across part of an Alpine glacier, dressed in a white ski jacket, black stocking cap and sunglasses.

The pope made the walks with the aid of a cane. He broke his thigh bone in a fall last April, and doctors performed reconstructive surgery. He has gradually resumed regular activities, but at a Mass

earlier in his vacation exhibited discomfort when he forgot about his leg and put too much weight on it.

A Vatican spokesman said the pope's health was sound, and his aides believe the mountain walks will do him good.

The pope returned to the Vatican Saturday, Aug. 27.



MOUNTAIN WALK—Using a cane for support, Pope John Paul II strolls in the mountains of Italy's Aosta Valley Aug. 22. The pontiff walked for an hour-and-a-half. On Aug. 23, caught in a downpour, he shared his car with a pregnant woman. (CNS photo from Reuters)

Social contract between workers and employers seen as unraveling

(continued from page 1)

pastoral and its call for new forms of partnerships and cooperation between those whose investment and management provide jobs and products and those whose daily work is the source of prosperity."

The statement, "Work: Still at the Center of the Social Question," was dated September 1994 and released Aug. 25.

Bishop Ricard noted that "Economic justice for all," the bishops' pastoral on the economy, calls for new labor-management partnerships that could lead to less adversarial relations. However, it says, such partnerships are only possible when "both groups possess real freedom and power to influence decisions."

"We have seen," Bishop Ricard said, "the erosion of the balance when permanent replacements take the jobs of striking workers."

"It's time for unions and employers to seek the common good instead of the single-minded pursuit of economic advantage."

Bishop Ricard pointed to papal support for employer-paid health care in the current debate over health care reform.

"In his encyclical 'On Human Work,' Pope John Paul II spoke about social benefits needed to ensure the life and health of workers and their families," Bishop Ricard said.

"He said that because of the 'expenses involved' in providing health care, it should be 'easily available for workers' at low cost or even no cost."

Currently, he estimated, 90 percent of those with insurance get it through work.

Bishop Ricard, addressing another debate—welfare reform—reiterated the Catholic perspective.

"Those who can work, should work. Work is not a way you 'pay off' welfare assistance; rather, it is the means to secure a decent life for your family," he said.

"In an economy where millions are looking for work and cannot find it, these principles demand that real welfare reform

be more than lectures about responsibility or training for jobs that don't exist."

Bishop Ricard took note of the growing number of women in the work force.

"Women are disproportionately in low-wage, low-benefit jobs. They are more likely to lack health care insurance, and to head single-parent households," he said.

"Welfare reform and health care reform will greatly affect the lives of poor and low-income working women and their children."

Bishop Ricard added, "Catholic teaching advocates for a family-friendly public policies that help women and men balance work and family responsibilities, as well as social, economic and tax policies that would make it possible for women to do the important work of raising children and providing a home for their families if they choose to do so on a full-time basis."

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SPOTLIGHT
ONINDIANAPOLIS
SOUTH DEANERYSt. Jude Parish supports
youth, families, education

by Mary Ann Wyand

Church bells tolled the glad tidings when St. Jude parishioners celebrated the 35th anniversary of this Indianapolis South Deanery parish on Aug. 14 at Roncalli High School's football field.

Hundreds of parishioners gathered for the festive outdoor Mass celebrated by Father Gerald Kirkhoff, St. Jude's third pastor. He began the liturgy with friendly greetings and community prayers.

After the anniversary Mass, they walked to the nearby parish center and pavilion for a dinner and variety of games to mark the birthday of this thriving faith community.

The parish mission statement reflects the friendliness and enthusiasm of St. Jude's parishioners.

"Called to be the body of Christ to the world," the mission statement reads, "the people of St. Jude Parish family strive to live out the moral values and teachings of the Catholic Church through collaboration with, and guidance from, our appointed shepherds in the Church. Celebration of the Eucharist brings us into one with Christ. From this liturgical celebration shall flow our unity, awareness and loving response to the needs of our brothers and sisters in our parish family as well as in the community around us. Our total commitment as the body of Christ, which gathers us into one, enables us to serve the world through our various ministries."

Nestled on McFarland Road adjacent to Roncalli High School, St. Jude Parish and School continue to grow in numbers, as more and more Catholic families choose homes near the I-65 corridor on the southside.

"Thirty-five years ago," Father Kirkhoff said, "we started out with 300 families from St. Mark, St. James and Holy Name parishes. Now we have 1,307 families. That's quite a change in 35 years."

With growth comes the need for expansion, he said, as the parish and school try to minister to a very large family.

Comparing St. Jude Parish to a young couple with children, Father Kirkhoff said the time has come to consider adding additional worship space because the five weekend Masses are always crowded.

"Our challenge is that we are a thriving parish community in need of more room to grow," the priest said. "In the nine years since I've been here, we've added 300 families. We are very crowded in church and we are very crowded in school. We don't have a gymnasium, so we have to rent gym space for physical education classes and Catholic Youth Organization sports. We rent gym space wherever we can, at the Beech Grove Benedictine Center and at other gyms around the southside."

Nearby Roncalli High School also is experiencing growing pains. Father Kirkhoff said, another indication that demographics have shifted considerably as more families are moving further south.

"We need a bigger worship space and we need a gym," the priest said. "We are getting



FAMILY-ORIENTED PARISH—St. Jude Church and School continue to grow as more families move to the Indianapolis South Deanery. Father Gerald Kirkhoff, pastor, expects the parish to build additional worship space because all five weekend Masses are crowded.

very close to talking with an architect. We paid all our parish debt when we were 30 years old. Our motto was '30 and debt-free.' Now we're 35 years old and we'll be going back into debt."

Archbishop Paul C. Schulte appointed Father William Vollmuth to found this new southside parish on April 23, 1959. Father Vollmuth celebrated the first Mass in the new church on Aug. 15 of that year and the new school opened a month later.

Following a short illness, death claimed St. Jude's founding pastor on Sept. 27, 1960. Father William Morley assumed the pastoral duties at St. Jude on Oct. 10 of that year and remained as pastor until December of 1971, when Father Gerald Burkert, a former associate pastor, was named co-pastor of the

growing parish. Father Kirkhoff was named pastor in 1985.

Throughout the years, the Sisters of Providence have ministered as teachers at the grade school and nearby interparochial high school. Their former convent is now St. Jude's Parish Center.

Today St. Jude Parish is known for its strong school, excellent religious education programming, and commitment to CYO sports.

"St. Jude is very committed to the needs of young people," Father Kirkhoff said. "Our confirmation program, which we do in the sophomore year, helps bring kids together who attend Roncalli and the public high schools. I tell them they are not just students at Roncalli or Southport or Franklin Central. They are parishioners, young adults in St. Jude Parish who are about to receive the sacrament of confirmation, and their membership in the parish is their local experience of church."

Children who enjoy sports find lots of support at St. Jude Parish and School, which supports a large CYO program that includes four football teams and a wrestling team in addition to basketball, volleyball and kickball for boys and girls. Parish volunteers staff a concession booth at the RCA Dome during football season to help offset uniform costs and other CYO expenses.

"We do have an elaborate sports program," Father Kirkhoff said. "That's why we need a gym so badly."

St. Jude's strong volunteer commitment also is reflected during eucharistic liturgies. Lay people coordinate a variety of liturgical ministries, including three early-morning Communion services every weekday.

"When I celebrate the liturgy," the pastor said, "the first thing I do is have the people greet each other. I feel like we need to meet on a human level before we can meet on a spiritual level."



ANNIVERSARY MASS—St. Jude parishioners help Father Gerald Kirkhoff, pastor, celebrate an outdoor eucharistic liturgy at Roncalli High School's football field on Aug. 14 to mark the 35th anniversary of the Indianapolis South Deanery parish. (Photos by Mary Ann Wyand)

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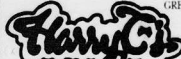
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St. Jude volunteers help nurture parish and school

by Mary Ann Wyand

Lots of dedicated volunteers enable St. Jude Parish and School to minister to members of this thriving faith community.

"We have a lot of people committed to lay ministry," Father Gerald Kirkhoff, St. Jude's pastor, explained. "We are a people-oriented community. Our parishioners are a very generous people who meet challenges well. We have very strong religious education programs and children's liturgies. We have daily communion services conducted by lay people. We have a prayer group that meets every week. We have a wonderful school, and our summer festival is great."

And because of these qualities, Father Kirkhoff said, "the challenge of expansion is right at our doorstep, and I have every reason to believe that we will meet the challenge quite nicely."

Pastoral council member Gary Strange and other parish volunteers are currently looking at a recent survey to determine future parish needs.

"We're investigating the possibility of expanding our worship space," Strange said.

"We're also looking at other needs and ministries. The primary goal of the pastoral council is to support Father in his ministries, but secondly I think we would like to see more outreach to parishioners. We have a very good parish staff, and people are very involved in the parish. We know that we have to be involved in parish life. Being Christian is not just a Sunday activity. It's a seven-day, 24-hour-a-day life."

Longtime parishioner Edward J. Tinder, who serves the archdiocesan Catholic Youth Organization as its executive director, said St. Jude has been blessed with great volunteers for years and that's why the parish can support so many CYO athletic programs without a gymnasium.

"They believe the kids are an important enough investment that it's worth their time to raise the needed funds so youth can participate in CYO sports," Tinder said. "If you drive by St. Jude after school you're going to see a lot of kids involved in sports activities. St. Jude is a center of activity—spiritually, socially and athletically for a lot of families."

Shirley Dreyer, St. Jude's parish administrator of religious education, coordinates a busy schedule of classes for parishioners of all ages, from Vacation Bible School to children's liturgies and from Rite of Christian Initiation of Adults programming to events for newly married couples.

"There are still 99 charter families in the parish," Dreyer said, "and those people are there when you call them. We also have quite a few new parishioners. Now we have over 1,000 parishioners, about 1,500 families. If you ask people to do things, they are always willing to help out. It's like they are family."

In recent years, Dreyer said, St. Jude has welcomed as many as 40 RCIA candidates and the children's religious education programs and liturgies are flourishing too. Parish ministries also encompass programs for new parents and people who have lost loved ones.

St. Jude recently expanded youth programming with the hiring of Carla Atton as a full-time youth ministry coordinator for students in the seventh through 12th grades.

"During the last three years youth

ministry has become more of a focus at St. Jude," Atton said. "We plan to build a total youth ministry program beyond athletics and social events so kids don't leave the parish. We want them to feel comfortable coming to the parish for activities."

St. Jude's School is popular too. Providence Sister James Michael Kesterson, St. Jude's principal, readily admits that the school is bursting at the seams.

"We have an excellent faculty and staff who are very supportive of the school," she said, "and we have an excellent Home School Organization. They do a great deal for the teachers and students. We have almost 30 students in a classroom, and we have 18 classrooms. This year we're opening our third first-grade room, so we'll have 75 students in that grade. Last year we graduated 66 eighth-graders. We have continuity in our program. We stress academics as well as spiritual growth, but we are challenged by the lack of room to expand the way that we would like to."

Thirty-year parishioner Bob Robisch attends St. Jude's first daily communion service at 7 a.m. each weekday. Two other services follow at 7:20 a.m. and 7:45 a.m., which attract larger crowds.

"I think the clergy we have had at St. Jude have been very good," Robisch said. "They were all very welliked and have done a very good job. Volunteers are another thing that's great about this parish."

Youth athletic board member Mike Cleary agrees that strong volunteer support is the key to St. Jude's successful sports programs.

"We have a lot of kids interested in sports," Cleary said. "We keep a vast majority of both the boys and girls going in all athletics, and they seem to overlap. The kids just go from one sport to another."

Because St. Jude doesn't have a gym, he said, volunteers are constantly juggling gym time back and forth at different locations and arranging transportation for the children.



EARLY START—St. Jude School students learn a love for sports at an early age in physical education classes taught by Sheryl McCann. (Photo by Mary Ann Wyand)

"That's why there are nine members on the youth athletic board," Cleary said. "We try to get every child a place on a team. To do that, right now we have four football teams. It's a lot of money for equipment, but everybody gets a chance to participate. We've had a wrestling team for 26 years."

Children grow up in St. Jude Parish with lots of opportunities for fun and recreation, he said, which keeps them connected with adult volunteers and active in parish life.

"One of the biggest things we do here," Cleary said, "is gear parish activities toward the families and the kids."



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Pastor: Father Gerald J. Kirkhoff

Parish administrator of religious

education: Shirley Dreyer

Parish secretary: Mary Gilmartin

Youth ministry coordinator: Carla Atton

School: St. Jude School (K-8)

Address: 5375 McFarland Road

Principal: Providence Sister James

Michael Kesterson

Church capacity: 375

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ACADEMIC OLYMPIANS—Father Patrick Kelly, Cathedral High School's principal, congratulates members of St. Jude's Academic Olympians team after the students won the top prize in Cathedral's annual competition for the sixth time in 15 years. With Father Kelly are (seated, from left) Mary Ann Chamberlain, St. Jude's coach, and team members Jean Buckel, Kevin Huser and Andrea Kirk, and (standing, left to right) Kevin Salm, Derrick Alba, Eric Salm, Mark Canner, Andy Richardson and Providence Sister James Michael Kesterson, St. Jude's principal.

Gore hints at shift in U.S. position on Cairo

Catholic leaders repeat opposition to document as conference nears

by Catholic News Service

WASHINGTON—An apparent shift by the United States in its aims for the United Nations International Conference on Population and Development brought some cautiously thankful reaction from several Catholic leaders.

But others repeated their opposition to the conference's draft document in the days leading up to the Sept. 5-13 conference in Cairo, Egypt.

The United States "has not sought, does not seek and will not seek to establish any international right to an abortion," Vice President Al Gore said at an Aug. 25 press conference.

"The views about abortion are as diverse among nations as they are among individuals," he said, adding that abortion law "should be the province of each government within the province of its own laws and national circumstances."

The United States will offer language to that effect, according to Gore. "We will insist at Cairo that that be affirmed in the final document. We expect that it will be," he said.

Cardinal Roger M. Mahony of Los Angeles, head of the U.S. bishops' Committee on Pro-Life Activities, told Catholic News Service Aug. 26 "some public relations are involved here," since the United States has taken heat "since Vatican and others on earlier statements about the conference."

"This is an administration that ever since the president's (Bill Clinton) inauguration has been really for abortion," Cardinal Mahony said, despite Clinton's often-stated remark that abortion must be "safe, legal and rare."

"We'll have to see what Vice President Al Gore says and does in Cairo," the cardinal said. Gore was to lead the U.S. delegation and be present for the conference's first few days.

Bishop James T. McHugh of Camden, N.J., who will be part of the Vatican delegation in Cairo, told *The Washington Post* Gore's remarks appear to "amount to a shift in U.S. policy." Maybe this is a good thing for the United States.

But Judie Brown, head of the American Life League, said Aug. 26 that if Gore follows through, the United States "will have to change their entire list of advisers," which she said included former U.S. Rep. Bella Abzug and Planned Parenthood head Pamela Maroldo.

Father Silvano Tomas, another member of the Vatican delegation, said passage of the document in its present form would represent an "empty victory" for population control proponents.

Unless the document's language is changed to assert that abortion should not be a method of birth control, "I think there will be a significant group of countries voting against" it, he said in an Aug. 24 interview.

The Organization of the Islamic Conference asked its 41 member nations to reject the Cairo draft document. The delegation, meeting in Malaysia in late August, condemned the document as "against human morality," according to Italian press reports.

Hamid Algalib, secretary general of the organization, told the *Tel Aviv Times* in Iran that the three most objectionable parts of the draft had to do with abortion, premarital sex and "giving unlimited freedom to children," adding that the draft ignores Islamic values.

An ad hoc group of U.S. Muslims, Baptists, women, academics and population researchers stated their opposition at an Aug. 23 press conference in Washington.

"The U.N. has no business whatsoever interfering in family moral matters," said Vernon Walters, U.S. ambassador to the U.N. during the Reagan presidency, at the press conference.

Walters dismissed as "nonsense" the idea of political motivations behind Catholic-Muslim collaboration on the conference.

"The Vatican doesn't get in league with anyone," he said. "It sets a moral course, not a political one."

An open letter to Clinton in the Aug. 26 *New York Times* accused State Department coordinator for population Faith Mitchell of anti-Catholic bigotry in discussions on Cairo. The letter asked for an apology.

Mitchell was quoted in an interview as saying that she suspected papal opposition to the conference had to do "with the fact role for women, calling for girls' education and improving the status of women."

The letter accused Mitchell of showing "remarkable ignorance of the church's contribution in education, its advocacy and ministry on behalf of poor women; and of the everyday experience of modern Catholic women who find themselves respected and supported by their church as they assume new roles in society."

Signed by several prominent Catholic women, including the heads of five Catholic women's organizations, the ad was sponsored by the Catholic League for Religious and Civil Rights.

Meanwhile, another open letter in *The New York Times*—this one to Pope John Paul II—is sponsored by Catholics Speak Out, a project of the Maryland-based Quivote Center, and was co-authored Sept. 6.

In the ad, an estimated 3,500 signers say they have rejected church teaching on contraception. Catholics Speak Out solicited donations of \$25 to \$50 apiece to pay for the ad.



GORE SPEECH—Vice President Gore skips to the podium at the start of his speech on population stabilization Aug. 25 at the National Press Club in Washington. He said the United States does not seek an international right to abortion. Gore tore his Achilles' tendon recently playing basketball. (CNS photo from Reuters)

Meanwhile, an Aug. 25 national telephone press conference featured four Christian and Jewish theologians who argued that denominational opposition to the Cairo document is an extreme minority position not shared by most of the world's religious leaders.

Daniel C. Maguire of Marquette University in Milwaukee, widely known for his disagreements with official church teaching on sexual and reproductive questions, claimed that "Catholic theologians are overwhelmingly open to abortion" in at least some circumstances.

Italy, Poland, the Philippines to oppose abortion at Cairo

by Catholic News Service

ROME—Government officials in Italy, Poland and the Philippines said their delegations to the U.N. International Conference on Population and Development would oppose abortion as a method of birth control.

Catholics are the majority in each of those countries, and the Vatican has criticized the United Nations' draft "Program of Action" as promoting abortion and contraception. Church officials also have said the document does not emphasize social and economic development and promotes nontraditional family structures, such as homosexual unions.

An Italian position paper on the conference expressed "a clear rejection of the practices of sterilization, embryonic and genetic engineering, and abortion as an instrument for programming births." The paper was issued Aug. 26 after several weeks of public debate by ministers as to what should be Italy's abortion position at the Sept. 5-13 conference in Cairo, Egypt.

It also encouraged education programs for women that include use of contraceptive methods in keeping with local cultural values.

Controlling population is an "inescapable problem" that must be faced at the Cairo conference, it said. But controlling the number of people born is not enough if unaccompanied by development programs aimed at improving the quality of life, it added.

In Poland, Foreign Minister Andrzej

Olechowski said his country's position at the conference would conform with its current laws on family rights, women's equality, abortion and contraception. This brought opposition from some members of parliament on the grounds that Poland's abortion law was in the process of being changed.

Currently, abortions in Poland are limited to instances in which a woman's life or health is endangered and cases of rape, incest and severe fetal damage. A July vote by the Polish parliament to restore the abortion option for women facing "difficult living conditions" was vetoed by President Lech Walesa. Parliamentarians were expected to announce a new vote on the bill in early September.

In the Philippines, President Fidel Ramos sent a letter to Pope John Paul II outlining the position the government will take at the conference.

"I am pleased to inform His Holiness that my Cabinet and the Catholic Bishops' Conference of the Philippines have arrived at a mutually acceptable version of the draft statement that the Philippine delegation will make at the Cairo conference," Ramos said in a letter dated Aug. 18.

Philippine church and government leaders met to hammer out the version after an Aug. 14 rally in Manila attracted hundreds of thousands of Filipinos. At that rally, Manila Cardinal Jaime Sin and former President Corason Aquino burned a copy of the draft "Program of Action."



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Pope hopes to go as a Slav to Croatia, Bosnia

Reconciling Bosnia Muslims, Croatian Catholics, Serbian Orthodox has proved difficult

by Agostino Bono
Catholic News Service

VATICAN CITY—When Pope John Paul II made plans for September visits to the former Yugoslavian republics, he wanted to go as a Slav, offering peace to fellow Slavs at war.

But in a region where common origins have not prevented ethnic and religious hatreds, reconciling Bosnian Muslims, Croatian Catholics and Serbian Orthodox proved difficult even before the papal travel started.

While Muslims and Croats hailed a papal visit, Serbian leaders in Bosnia and Serbian Orthodox officials bluntly told the pope that he was unwelcome.

This followed a steady campaign in the Serbian media since fighting broke out in the former Yugoslavian republics in 1991 to paint the pope as part of the enemy—the leader of the Catholic Church supporting the Croats and their allies.

The result was a major scaling down of what the pope initially hoped would have been a symbolically unifying trip to the capitals of Sarajevo, Bosnia-Herzegovina; Zagreb, Croatia; and Belgrade, Serbia.

By the end of August, as the pope practiced Serbian Croats, the language of the ex-Yugoslavia, the only sure stop was a Sept. 10-11 visit to Zagreb in the predominantly Catholic Croatia.

Belgrade was dropped because of Serbian Orthodox opposition, and a Sept. 8 foray into Serb-besieged Sarajevo was highly in doubt because of security risks.

A trip to Sarajevo would put the pope in the eye of the ethnic hurricane. It is the capital of the Muslim-led government in loose alliance with Croats. Yet it is tightly choked off from the rest of the world by well-armed Serbian opposition troops.

The pope, sensing the risks to his own life and to the lives of the people who would attend papal events, symbolically put the dangerous Sarajevo trip under Mary's protection. Noted for his strong Marian devotion, the pope chose Sept. 8, the feast of the birth of Mary.

All three groups fighting in Bosnia are Slavs, as is the Polish pope. The word Yugoslavia means "southern Slavs."

The three groups managed to live together under the authoritarian rule of post-World War II communism. But once communism died, old hatreds revived. With the end of an official atheist state, religious differences were woven into ethnic identities.

Bosnia-Herzegovina was the most multiethnic part of Yugoslavia. Muslims were the most numerous, and Bosnia had significant Serbian and Croatian populations. Fighting erupted after a 1992 declaration of independence from Yugoslavia by the Muslim-led Bosnian government. Serbs in Bosnia, with material

help from Serbia, opposed the decision.

In 1991, Croatia declared independence, leading to fighting with Croatian Serbs, who opposed the move. Although fighting has ended in Croatia, sections of the country are under Serb occupation.

Even the papal trip to Croatia is a scaled-down version of what the Croatian bishops had initially hoped for. They proposed visits to several cities so the pope could see the war's destruction, including the gutting of churches.

A preliminary schedule issued by Croatian trip organizers listed a Mass at the national Marian shrine of Bistrica, 40 miles northwest of Zagreb. But the final Vatican schedule has the pope visiting

only Zagreb in 24 hours spread over two days.

Vatican organizers also began emphasizing that the main purpose of the trip from the start was to commemorate the 900th anniversary of the founding of the Zagreb Archdiocese, rather than to make a pastoral visit to the entire country.

Going to any part of Croatia puts the pope in a delicate situation, as Serbs are likely to measure his words with a partisan yardstick.

Croats and Serbs often have been the main opponents in the Balkan's turbulent centuries of war. In a region where historical antagonisms recede slowly, they fought each other during World War II.

Serbs accuse the pro-Nazi Croatian militia, called the Ustasha, with slaughtering 600,000 Serbs. Croats say the figure is exaggerated and that numerous Croats were killed by Serbs during the war. Croats add that they faced the brunt of the repression under

the post-war Communist regime when Serbs were the dominant political force.

For Archbishop Franjo Perko of Belgrade, leader of Serbia's tiny Catholic community, the Serbs fear that the purpose of a papal trip, especially into Sarajevo, is to "solidify an anti-Serb alliance" and give it "the solemn blessing of the highest religious authority in the West."

Serbs also want a papal condemnation of the Ustasha and World War II Croatian Catholic leaders, who are considered war criminals tied to the Ustasha, said the archbishop.

But "this is not true," making it "absurd to ask the pope to pronounce a condemnation of Croatian Catholics," said Archbishop Perko.

Despite the difficulties, Catholic leaders throughout the ex-Yugoslavia are hopeful that, even from a limited platform, the pope becomes a catalyst for peace.



POPE VISITS

Sarajevo — Sept. 8
(tentative)

Zagreb — Sept. 10-11

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Catholic Ernesto Zedillo Ponce de Leon is new president of Mexico

New president was altar boy, member of the Catholic youth movement in border neighborhood

by Mike Tangeman
Catholic News Service

MEXICO CITY—The man elected Aug. 21 to become Mexico's next president, Ernesto Zedillo Ponce de Leon, is a practicing Catholic who was an altar boy and a member of a Catholic youth movement in the poor neighborhood where he grew up along the U.S.-Mexican border.

He was born in 1951 in Mexico City, and when he was 3 his family moved to Mexicali, just across the border from Calexico, Calif.

Zedillo's father was an electrician by trade and had little money at the time, so the family settled in a shantytown known as Pueblo Nuevo, which means "new town," on the northwest outskirts of Mexicali along the highway leading to Tijuana.

Father Pedro Perez, who at the time was pastor of Our Lady of Loreto Parish, told Catholic News Service in a telephone interview that during Zedillo's youth not only were the streets of the area unpaved—dusty in the desert heat of summer and at times impassable with mud during winter rains—but the sewage ran through open ditches alongside the roads.

Father Perez said the various Pueblo Nuevo neighborhoods were and still are among the poorest areas of Mexicali, with many of the adult male residents crossing the border legally and illegally every summer to seek jobs as farmworkers in California's Imperial Valley.

"His (Zedillo) parents' little house is still standing behind the church of Our Lady of Loreto," Father Perez said. Zedillo attended public primary school in Pueblo Nuevo and, according to Father Perez, had to work as a child to help support his family. "The family was poor and, as he himself has said, he had to go to work as a shoe-shine boy," Father Perez said.

The priest said he "still has a copy of a photograph

here in which (Zedillo) appears along with other altar boys while he was still in primary school."

Zedillo also attended public secondary school in Pueblo Nuevo, and Father Perez remembers he was active in the Vanguardos of the Mexican Catholic Youth Association. The Vanguardos were groups to which younger boys and girls belonged up to the age of 15, which was the requisite age for joining the youth association.

But, before Zedillo could join the Mexican Catholic Youth Association, "he finished secondary school and the family moved away and I lost track of him," Father Perez said. In fact, when Ernesto was 15, the Zedillo family returned to Mexico City, where he studied at a vocational high school before enrolling at the National Polytechnic Institute.

Because he worked part time, first at the National Bank of the Army and Navy, and later as a low-level economics analyst with the federal office of the presidency, it took Zedillo nearly seven years at the Polytechnic to earn a bachelor's degree with honors in economics in 1974.

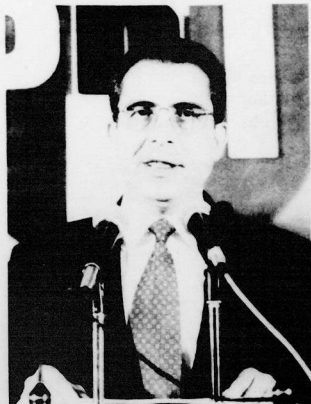
He undertook graduate-level work at the University of Bradford, England, and the University of Colorado. Then, because his parents were too poor to send him abroad for higher education, Zedillo applied for and received a U.S.-government scholarship to study at Yale University, where he graduated with a master's degree and a doctorate in economics in 1978.

Zedillo returned as a presidential financial analyst in 1978, and from 1982-1987 he worked for Mexico's Central Bank. He joined the federal Planning and Budget Secretariat in 1987 and, since 1988, has served in the administration of President Carlos Salinas as federal secretary of planning and budget and as secretary of education.

It was when Zedillo became a top-ranking federal official that Father Perez recognized his former altar boy's name, and the two again came into contact.

From time to time, "he would send his regards with bishops with whom he had contact, above all the Bishop of Mexicali (Jose Ulises Macias) and the Bishop of Tijuana (Emilio Berlioz)," Father Perez said.

Then, following the assassination in Tijuana of Luis Donaldo Colosio of the Institutional Revolutionary Party, Zedillo was handpicked by Salinas to become the party's standard bearer in the Aug. 21 elections. Returning to Mexico during his campaign, Zedillo and his former parish priest had what Father Perez called an "emotional" reunion.



MEXICO LEADER—Ernesto Zedillo, of Institutional Revolutionary Party claims victory on Aug. 22. (CNS Photo from Reuters)

"He came to the house and asked around for Father Perez, and that's how he found me," he said.

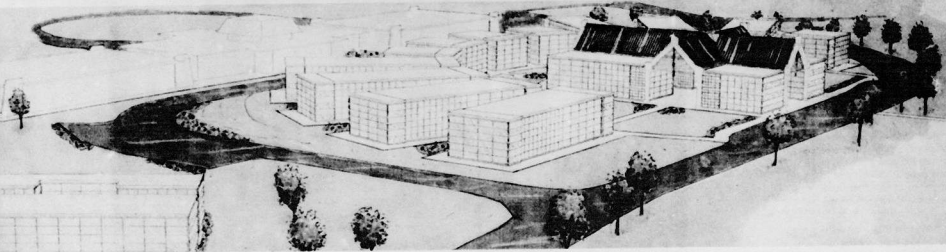
"He greeted me with real warmth, remembering the days of his youth," Father Perez said. "I didn't remember him from the way he looked as a boy, but he had lots of fond memories and reminded me of things with really precise details, and that stirred my memory."

Father Perez said he believes Zedillo remembers him with such warmth because of Catholic principles he passed on to the youth in the parish. He also said he believed that Zedillo's poor background would help him to work to alleviate poverty in Mexico.

"I believe he will focus on policies for the truly needy people throughout the republic," the priest said. "The current administration of Salinas has left us with 40 million people below the poverty line," Father Perez said. "I believe Ernesto will do better than that... because, really, his entire background has prepared him for just that task."

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TWENTY-THIRD SUNDAY IN ORDINARY TIME

The Sunday Readings

Sunday, Sept. 4, 1994

Isaiah 35:4-7 — James 2:1-5 — Mark 7:31-37

by Fr. Owen F. Campion

As is so often the case in the liturgy, the Book of Isaiah is the source of the scriptural reading this week.

This weekend's reading is from the first section of Isaiah, and in reading this section it is helpful to recall the circumstances that composed its composition.

The prophet himself, Isaiah, was deeply concerned about political and religious developments among his people. Since religion was his primary interest, he was most troubled by what he perceived to be a national drift away from fidelity to God. This gradual rejection of God was leading the political authorities of the nation into unwise alliances with pagan powers abroad. These alliances prompted an accommodation of paganism itself.

For Isaiah, this was a revolting turn of events. An eloquent man, apparently with access to the royal court and religious leadership, evidently a person from origins of privilege and advantage, Isaiah boldly and relentlessly argued that the leadership of the country would have to turn back to God. His writings make clear that few among the leaders were inclined to follow his advice.

Given his eloquence and fearlessness, it is not difficult to imagine Isaiah shouting at these stubborn leaders that they were blind!

The reading this week occurs in a more comforting, gentle tone. There is no doubt that Isaiah disapproves of much that is happening around him, but in this reading he reassures his audience that God's goodness will triumph, that the blind will see because God will give sight to the blind.

As its second reading, the Liturgy of the Word this weekend offers us a reading from the Epistle of James.

Unlike Isaiah, the Epistle of James only occasionally appears in the liturgy. It is actually a rather brief work, involving only five chapters. By contrast, First Corinthians has 16 chapters and Romans has 16. While defined by the church as God's inspired word, this epistle has none of the theological

detail of Paul's Epistle to the Galatians, for example.

This epistle may have been written in Jerusalem, or perhaps in Alexandria, the Egyptian seaport that was such a cosmopolitan center in the first century A.D.

Reading the early chapters of the Acts of the Apostles reveals how intense among the early Christians was their sense of community, and how vibrant was their common cause in assisting the poor and needy. Maintaining these circumstances surely required encouragement from the leaders of the infant church, and this epistle is precisely such encouragement. It calls upon Christians to put their faith into action, into care for the poor.

St. Mark's beautiful story of the Lord's healing the blind man is the Gospel reading this weekend. The story meets Mark's purpose of proclaiming the authority of Jesus. The Lord acts with the power of God. It is a power given in love. It is a love and power severely needed by human beings, beset as they are by their limitations and sins, blindness, in the mind as well as in the eyes, being one such limitation.

Reflection

The church repeatedly uses these scriptural readings at weekend Masses to present to us the miracle of Christ in our lives, the marvel of God's love that awaits us in our need if only we turn to God.

What about our response? This weekend the church approaches this question from two points of view. The first is bluntly to remind us that we all are blind. This seems a truism; every human on very quick reflection knows that no one can foresee the future and even fully understand the past or present. Yet, in life, few of us admit our blindness to ourselves. However, through Isaiah and Mark, the church reminds us that we are not inevitably blind. If we allow, God can give us sight.

Secondly, we respond to God not just in words. We respond to God with a love that is unqualified and constantly active, a love that mirrors the life and love of Jesus. Thus, as Jesus reached out with mercy to the distressed and lonely, each of them beloved by God, so must we if our response to God's call to discipleship is authentic.

MY JOURNEY TO GOD

A Penitent's Plea

My Jesus, when I feel lonely,
neglected, misunderstood, shunned,
Let me think of you in the garden.

Your disciples slept through
your agony.
Judas came with his kiss of betrayal.
Peter denied that he knew you.

When Pilate sat in judgment,
He took the easy way out.
Delivering you to the mob.

My Jesus, when I feel pain from
illness or injury,
Let me recall

The scourging and the crown of thorns;
The heavy, rough cross that forced
you to your knees.
Three times on the way—more blood,
more pain.

My Jesus, when I am impatient
with another,
Let me remember

How they tore your garments,
Nailed you to the cross,
Mocked you, and left you to die.

You looked upon your
sorrowing mother,
Asked the Father to forgive,
And bowed your head in surrender.

My Jesus, God's love was so great that he sent
you into this poor world to show us
the way to heaven. You reflected that love
when you gave your life for us.

(Arlene Locke is a member of St. Christopher Parish in Indianapolis.)

Grant us the grace and wisdom to live in
peace with all people and nations as we
travel on our journey to the kingdom.

by Arlene Locke

Daily Readings

Monday, Sept. 5
Seasonal weekday
Liturgy Day
1 Corinthians 5:1-8
Psalm 55:6-7, 12
Luke 6:6-11

Tuesday, Sept. 6
Seasonal weekday
1 Corinthians 6:1-11
Psalm 149:1-6, 9
Luke 6:12-19

Wednesday, Sept. 7
Seasonal weekday
1 Corinthians 7:25-31
Psalm 45:11-12, 14-17
Luke 6:20-26

Thursday, Sept. 8
Birth of Mary
Micah 5:1-4
or Romans 8:28-30
Psalm 136
Matthew 1:1-16, 18-23
or Matthew 1:18-23

Friday, Sept. 9
Peter Claver, priest
1 Corinthians 9:16-19, 22-27
Psalm 84:3-6, 8, 12
Luke 6:39-42

Saturday, Sept. 10
Blessed Virgin Mary
1 Corinthians 10:14-22
Psalm 116:12-13, 17-18
Luke 6:43-49

SAINT OF THE WEEK

St. Gregory the Great was both father and doctor of the church

by John F. Fink

There can be no doubt that Pope Gregory I, whose feast is Sept. 3, was a "great" pope. He was the second pope to be given the appellation "the Great," the first being Pope Leo I (feast day Nov. 10). Leo the Great was pope from 440 to 461; Gregory the Great was pope from 590 to 604.

Gregory is both a father of the church and a doctor of the church. He is one of the four fathers of the church in the West, the others being Ambrose, Augustine and Jerome. (The four fathers of the church in the East are John Chrysostom, Basil, Gregory of Nazianzen and Athanasius.)

Born in 540 to one of the wealthiest families in Rome and Sicily, Gregory first took up a career as a public official. He was the prefect of Rome, the highest civil office in the city, before he was 30. But he gave that up for a life as a Benedictine monk, turning his own home in Rome into a monastery. He also founded six monasteries on his estate in Sicily.

After his ordination as a priest, he served for a time as one of the pope's deacons and, for six years, as the papal nuncio in Constantinople. He then returned to his monastery and served as abbot.

When he was 50 he was elected pope, the first monk to serve in that office. He tried hard to decline, even writing to Emperor Maurice asking him to withhold his consent—a power the Roman emperor still had in those days. But he finally consented.

Gregory had been called the father of the medieval papacy. During his 14-year reign, he set the form and style of the papacy which prevailed throughout the Middle Ages, exerted great influence on doctrine and liturgy (Gregorian Chant was named after him), and strongly supported monastic discipline.

Gregory made use of monks for missionary purposes, most notably in 596 when he sent Augustine, prior of Gregory's Roman monastery, and 40 other monks to Christianize England. They met with great success. (St. Augustine of Canterbury's feast is May 27.)

Gregory was involved in temporal as well as spiritual affairs, eventually becoming

virtually the civil ruler of Italy. He negotiated treaties, paid troops and appointed generals. When he first became pope it was in a city with a starving population. To find the means to feed the Romans, he reorganized what was known as the "patrimony of Peter," the vast estates owned at that time by the papacy in Italy, Sicily, Dalmatia, Gaul and North Africa.

At that time the Lombards were threatening Rome and Pope Gregory dealt with that matter. At first he negotiated a truce with Agilulf, duke of Spoleto, but the Lombards broke that truce and attacked Rome in 593. Gregory rallied the troops and saved the city, but he did it by bribing King Agilulf and promising yearly tribute.

Gregory also fought strongly for the primacy of Rome in ecclesiastical affairs. The battle, as usual, was with the patriarch of Constantinople and it was caused by one of the canons passed by the Council of Chalcedon in 451. Canon 28 granted Constantinople the same patriarchal status as Rome on the grounds that they were both imperial cities. Gregory objected to the title the bishop of Constantinople used, "ecumenical patriarch," as challenging the supremacy of the pope. The wrangling continued much beyond Gregory's life.

But Gregory the Great was most known for his voluminous writings. His most famous work, "Pastoral Care," about the duties and qualities of a bishop, was used for centuries. He also wrote commentaries on the Scriptures, treatises on morality, a compendium of theology in the "Book of Morals," based on the Book of Job, and a book called "Dialogues" concerning the lives of saints.

He is buried in St. Peter's.

Papal vacation interrupts weekly Vatican audience

Pope John Paul II has been vacationing in the northern Italian mountains, for 10 days. His weekly column, "The Pope Teaches," will resume following his next Vatican audience.

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QUESTION CORNER

Processions are ceremonial, celebratory

by Fr. John Dietzen

Q I am a diocesan priest from the United States working now with people in Latin America. Your column in our diocesan paper, which usually arrives two months late, helps me know what is going on.

There is the custom here of having processions for every celebration. In fact, a fiesta is no fiesta without one. We're not used to them so much back home.

What is the history and meaning of processions? With a better understanding perhaps I can help the people here more (Ecuador)

A Ceremonial movement of a group of people from one place to another, what we call a procession, seems to be nearly as old as the human race.



FAMILY TALK

TV and film violence can affect attitudes

by Dr. James and Mary Kenny

Dear Dr. Kenny: I am concerned about the amount of violence my three children are seeing on television. Should I stop them from watching television altogether? Should I forbid them to watch violence programs? How will I know in advance which ones have violence? What do you suggest? (New York)

Answer: You are right to be concerned. Violence pervades much of television and it is having an impact on all of us, and especially on children.

If a child watches an average of three hours of television per day, he or she will have seen approximately 8,000 murders and more than 100,000 other acts of violence by the start of high school.

By the time the same person enters adulthood, he or she on average will have viewed more than 200,000 violent acts on the media.

According to extensive research cited in the American Psychological Association's *Monitor* published in August of 1993, here are some of the disturbing effects that TV violence can have on viewers:

- Aggressive behavior of all kinds, including criminal violence, is highly related to TV-violence exposure.
- Younger children are more susceptible to being taught to behave more violently by films and television.
- Young children indiscriminately imitate others, particularly if the other is a hero or "good guy."
- The programs most likely to harm children are those in which the hero uses violence in a good cause and is successful as a result.
- Repeated viewing of violence on television makes children more likely to accept violence as a way of solving problems in life.
- Both children and adults become used to violence on television. When that happens, they become desensitized to their own violent acts or those of others, and they take them less seriously.
- Children who were not predisposed toward aggression but watched many hours of violent television grew up to be more violent than those with aggressive tendencies who didn't watch a lot of television.

The above findings show that watching violence on television puts people at risk.

As Dr. L. Rowell Huesmann, psychology professor at the University of Michigan, notes: "Not everyone who gets lung cancer was a smoker and not everyone who smokes gets lung cancer. Yet just as smoking raises the odds substantially of getting lung cancer, habitual childhood viewing of violent films and television (programs) raises the odds of becoming a violent person."

What can you do to lessen the odds? Here are a few simple suggestions:

- Limit TV viewing time for members of your family. Two hours of passive entertainment is plenty. Help your children select the TV programs in advance, and discuss why some shows are beneficial for family viewing and why other programs are not appropriate for children.
- Pre-select positive programs rather than forbidding your children to watch violent ones. Positives are always a better strategy than negatives.
- Don't assume that TV violence is the only harmful subject shown on television. Sexually explicit scenes, the materialism present in TV game shows, the win-at-any-cost attitude in professional sports, high-pressure advertising techniques, etc., can all impact our children.

• Watch television with your children. Use television as a chance to be with them rather than as a baby sitter while you are away from the home or busy with chores.

• If you own a VCR, rent family-oriented videos for use during designated television time rather than watching network programming. Your children can help select the films and your family will enjoy watching the movies of your choice.

Happy viewing.

(Address questions on family living and child care to be answered in print to the Kennys, 219 W. Harrison, Rensselaer, Ind. 47978.)

At least from records available to us, it seems that people just naturally turned nearly every sort of special event—funerals, coronation of kings, celebrations of military victories and the New Year, even birthday parties of prominent figures—into some variety of procession or parade or dance.

Nowhere does this particular method of expressing feelings with our bodies show itself more consistently than in religious activity.

Religious processions, invoking the help of a deity for protection against plague, for a good harvest, for victory against the enemy, and a variety of other petitions, are a common theme in the story of nearly every culture.

The Old Testament is filled with tales of ritual processions among the Hebrew people, from the march of troops around the walls of Jericho at God's command (Joshua 6) to David's high-spirited parade to Jerusalem with the ark of the covenant (2 Samuel 6).

Some psalms are obviously "litany" hymns, verses and brief refrains intended for liturgical processions. Many others, the so-called "psalms of ascent" for example (120-134), were apparently used for the same purpose.

Religious processions and celebrations of ancient Rome have special significance for us, since early Christians adopted some of them for their own use.

The Processio Rogationis, for example, had been for perhaps hundreds of years the great Roman spring prayer against crop blight. Christians turned it into the Major Litany of St. Mark's Day (April 25), one of the former Rogation Days asking God

for a successful crop, coinciding with the date and most of the route of the Rogation procession.

Two interesting observations about Christian processions might come closer to being useful. One is their recalling of the central Christian paschal theme of journey, Christ's and ours, from death to life.

The other, related to the first, is the underlying reminder that we are a pilgrim people on Earth, always moving toward our final destination.

As you know, of course, this very motif lies at the heart of the processional psalms, moving from suffering and exile up Mount Zion to the heavenly Jerusalem which is our home.

These few reflections may not help a lot. But perhaps they at least confirm two truths you already know: What your people are doing has deep roots in human religious instincts.

And second, as experienced missionaries increasingly inform us, it takes a dreadfully large dose of time, patience, humility, and curiosity to enter sufficiently into a people's "soul" to appreciate and perhaps eventually assist them pastorally in such a culturally subjective spiritual activity.

I envy you. Good luck!

(A free brochure answering questions Catholics ask about receiving the holy Eucharist is available by sending a stamped and self-addressed envelope to Father John Dietzen, Holy Trinity Church, 704 N. Main St., Bloomington, Ill. 61701.)

(Questions for this column should be sent to Father Dietzen at the same address.)

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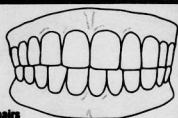
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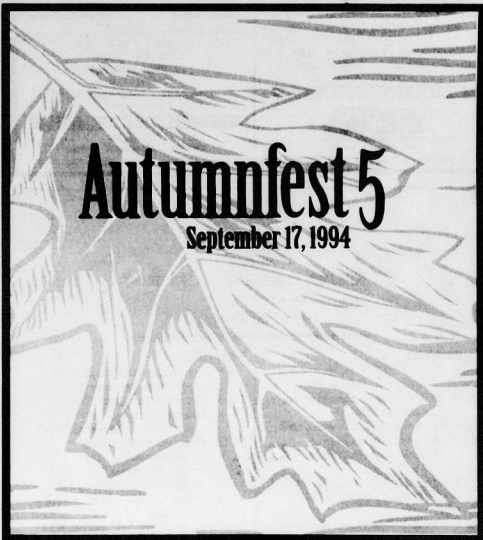
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The Active List

The Criterion welcomes announcements for The Active List of parish and church-related activities open to the public. Please keep their brief, listing event, sponsor, date, time and location. No announcements will be taken by telephone. No pictures, please. Notices must be in our offices by 10 a.m. Monday the week of publication. Hand deliver or mail to: The Criterion, The Active List, 1400 N. Meridian St., P.O. Box 1717, Indianapolis, Ind., 46206.

September 2

St. Lawrence Parish, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

September 3

Little Flower Chapel, 13th and Bosart, will hold an Apostolate of Fatima's holy hour at 2 p.m. For more information, call Lena Poni at 317-784-9757.

☆☆

St. Nicholas, Sunman, will hold a S.A.C.R.E.D. meeting at 7:30 a.m.

☆☆

St. Anthony Parish, Clarksville, will hold its annual Street Dance

featuring The Marlin from 8 p.m.-12 a.m. Admissions is \$5.

☆☆

Holy Guardian Angels, Cedar Grove, will host Sister Mary Elizabeth of the Marian Apostolate from Schoenstatt International Center in Wisconsin. She will present a lecture after the 7:30 p.m. Mass. For more information call 812-623-3670.

☆☆

A pro-life rosary will be prayed at 9:30 p.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

September 4

St. Lawrence, 46th and Shadeland Ave., will hold Adoration of the Blessed Sacrament in the chapel

from 1-5 p.m. Everyone is welcome.

☆☆

Sacred Heart Parish, 1530 Union St., will hold a holy hour with the rosary at 2 p.m. in the church. Everyone is welcome. For more information, call Dorothy at 317-356-5110.

September 6

St. Philip Neri Parish walk group will meet in Spades Park at Rural and Parkway at 6 p.m.

☆☆

St. Mary Chapel, 317 N. New Jersey St., will pray a devotion to Jesus and the Blessed Mother from 7-8 p.m. For more information, call 317-786-7517.

☆☆

The prayer group of St. Lawrence, 46th and Shadeland Ave., will meet at 7:30 p.m. in the chapel. All are welcome. For more information, call 317-546-4065 or 317-842-8805.

☆☆

St. Anthony of Padua Church,

Clarksville, will hold a scripture study at 1 p.m. in the church. For more information, call Loy Purcell at 812-282-9143.

☆☆

Benediction of the Blessed Sacrament will be in memory of the Sorrowful Mother at 7:30 p.m. Confessions will begin at 6:30 p.m. in the Divine Mercy Adoration Chapel, located next to Ritter High School.

September 7

Positively Singles will hold a planning meeting in the library of St. Pius X Church, 71st and Keystone, at 7 p.m. Food after for those are interested. Call Shirley Ross at 317-578-0882 for details.

September 8

St. Roch Parish, 3600 S. Pennsylvania St., will hold a Family Eucharist Holy Hour with rosary and Benediction from 7-8 p.m. in the church. Everyone is welcome. For more information, call 317-784-1763.

☆☆

A pro-life rosary will be prayed at 10 a.m. in front of Affiliated Women's Services, Inc., 2215 Distributors Drive. Everyone is welcome.

September 9

St. Lawrence Parish, 46th and Shadeland Ave., will hold adoration of the Blessed Sacrament in the chapel from 7 a.m. to 5:30 p.m. Everyone is welcome.

September 9-10

The Beech Grove Benedictine Center will hold a seminar using Mandalas called, "Creating Soul Images." Mandalas are circular

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images of the source deep within our spiritual life and the inner journey of the human psyche. For more information, call the center at 317-788-7581.

☆☆

St. Ann Church, 2862 S. Holt Rd., will hold "Fun Under the Big Tent," on the church grounds from 5-11 p.m. both evenings. Call the parish at 317-244-3750 for more information.

September 9-11

Fatima Retreat House, 5353 E. 56th St., will hold a Tobit Weekend for engaged couples. Call Fatima at 317-545-7681 for more information.

September 10

A pro-life rosary will be prayed at 9:30 a.m. at the Clinic for Women, Ritter Plaza, 21st and Ritter Ave.

The Beech Grove Benedictine Center will hold its annual "gymnasium of garage sales" from 7:30 a.m. to 1:30 p.m. Spaces and tables are available to rent. Call the center at 317-788-7581.

☆☆

St. Napoleon Catholic Church, near Batesville, will hold a Craft Fair from 9 a.m. to 3 p.m. Food available. Everyone is welcome.

☆☆

Positively Singles will gather for dinner at Cantina Del Rio (near 465 and 1465) at 6 p.m. Movie afterward. Call Carmen Ray at 317-576-4749 (w) or 317-228-9121 (h).

☆☆

The Young Widowed Group will (Continued on next page)

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12-14 Introduction To Centering Prayer Retreat/Workshop
-Kristine A. Harpenau, OSB

18-24 Holistic Directed Retreat
-Kristine A. Harpenau, OSB, and team

24 Mary: Model For Christians
-Marie Kevin Tighe, SP

October:

1 & 4 Come To The Quiet: Times Of Transition
-Bernice Kuper, SP

3-4 Spirituality In The Workplace
-Marie Kevin Tighe, SP

17-18 Ministering To The Minister
-Reverend Stephen P. Lintzenich and Louise Bond, SNJM

22 Introduction To Centering Prayer Workshop
-Kristine A. Harpenau, OSB

29 Introduction To Massage
-Laura Habbell and Sandra Schneider

November:

4-6 Spirituality And Imagination
-Frances Belmonte

5 & 8 Come To The Quiet: With Heartfelt Thanks
-Kristine A. Harpenau, OSB

11-13 Enneagram Spirituality
-Bernice Kuper, SP, Karlene Sensmeier, OSB, and Jeanne Knoerle, SP

12 Come To The Center: Centering Prayer Day
-Kristine A. Harpenau, OSB

December:

2-4 The Inner Quest For Self Discovery
-Gerry Boylan

9-10 Advent Centering Prayer Retreat
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Youth News/Views

Papal blessing changes life for the Rowlands

by Mary Ann Wyand

Powerful faith stories give hope to people of all ages, especially when they involve overcoming gigantic odds.

For the Glenn Rowland family of St. Gabriel Parish in Connerville, World Youth Day with Pope John Paul II in Denver a year ago was an emotional witness to their already strong faith in God.

St. Gabriel parishioners and others who know the story still like to talk about how Glenn and Joyce Rowland's teen-age son Ben got to meet the Holy Father and ask for a blessing for his mother in the hope of curing her cancer.

For many believers, the papal blessing is nothing short of a miracle. But then, as a French proverb explains, "Miracles happen only to those who believe in them."

One short year ago, Joyce's cancer was spreading to a number of organs and family members were praying for her recovery. Ben and Nathan had been planning to journey to Denver with their mother for the pope's visit in mid-August, and Joyce was determined to go in spite of her health problems.

Before the trip, Ben was excited to learn that he had been selected as a youth delegate to greet the Holy Father and President Clinton at Stapleton International Airport when they arrived in Denver for an historic meeting preceding World Youth Day events.

Right before leaving Indianapolis with the archdiocesan contingent of pilgrims, Ben announced that he was going to ask Pope John Paul II for a blessing to heal his mother's cancer. His lofty goal was widely reported in both the print and broadcast

medias, who also publicized the event when Ben's dream came true.

"I got to look him in the eyes," Ben remembered. "He was walking by shaking hands with the kids at the airport, and I said, 'Holy Father, can I get a blessing for my mother who has cancer?' He put his hand on my head and said something in Latin. I assume, and then shook my hand and went on."

The papal blessing was a powerful example of "the hand of God in my life," Ben said later. "It was exhilarating. God is around, and you don't have to look too far to find him. I've always had a sense of God in my life, but every now and then you just see it more often and more clearly than you did before. This was one of those times."

Cable News Network captured the papal blessing at the airport, and the Rowlands later received a copy of the videotape from a friend. Extensive local publicity put Ben in the spotlight for a while, but he said he doesn't mind the attention because it gives him a chance to talk about his faith.

"A lot of people know about it now," Ben said. "On my first day of school at Marian College last September, I was walking up some stairs and a woman stopped me and said, 'Wait a second. I know you. You met the pope.' I know the story is a witness and gives hope."

World Youth Day also changed Nathan Rowland's lifestyle. He had been planning to play football at Connerville High School, but the coach refused to give him time off from pre-season practice to journey to Denver.

"I played football my freshman year," Nathan said, "then when I went to check in for my sophomore year I found out I



ONE YEAR LATER—It's already been a year since World Youth Day pilgrim Ben Rowland (left) of St. Gabriel Parish in Connerville asked Pope John Paul II for a blessing for his mother, Joyce (center), who has cancer. The papal blessing gave new hope to Glenn Rowland (second from left), Joyce, and their other sons Nathan and Jonathan. (Photo by Mary Ann Wyand)

couldn't play because the coach wouldn't give me the time off to go to Denver. So I said, 'See ya' and I went anyway. I retired from football because they wouldn't let me take one week off to go to World Youth Day. I won't be playing again this year because now I'm a lot more involved in youth ministry."

Nathan currently serves the Catholic Church in central and southern Indiana as a member of the Archdiocesan Youth Council and as a Region VII representative to the National Federation for Catholic Youth Ministry.

"I gave up football for youth ministry," Nathan said. "I've always had that little tug, push, shove, whatever you want to call it, from my parents, and I knew I wanted to be more involved in the church. I know Archbishop Buechlein now. At the Archdiocesan Youth Conference (last April at St. Mary of the Woods) he walked around with a group of kids and we talked for a good hour and a half."

For Joyce Rowland, who is the full-time youth ministry coordinator at St. Gabriel Parish, the papal blessing was evidence that God is with her in her illness.

Following surgery to remove malignant growths and intravenous chemotherapy to kill cancer cells, Joyce said she has found that the pope's prayer on her behalf has made a significant difference in her prognosis.

Laboratory tests indicate that the cancer cells declined by more than 80 percent following the papal blessing.

"I have no time line," she said of her illness. "I'm on God's time. If you have faith and a belief in God, there is hope. I found that cancer can be a gift. You can turn a negative into a positive, if you want to, with God's help."

When Ben first told his mother about the papal blessing a few hours after meeting the Holy Father at the airport, Joyce said she was thrilled because "he set out to do something he wanted to do and he got to do it. How many of us ever set out with a dream and are able to do it?"

In spite of fatigue and side effects from the rigorous bus trip and pilgrimage, Joyce made the trip to Cherry Creek State Park outside Denver for the vigil and papal Mass on the Feast of the Assumption.

"I stayed overnight at the park with the kids from St. Gabriel," she said, and also with thousands of other World Youth Day pilgrims camped out on the ground.

"You couldn't help but feel the excitement that something powerful was happening," Joyce recalled. "On the night of the vigil, the clouds picked up and it started blowing and I was sure it was going to pour down raining. Then we saw the helicopters and the Holy Father arrived and the wind and raindrops just stopped. There were several rainbows that weekend too."

When Joyce Rowland left for Denver, her blood tests showed a 90 percent presence of cancer cells. On her return from World Youth Day, the blood count indicating cancerous cells had dropped to about 5 percent. She attributes the significant decrease to the Holy Father's prayer on her behalf.

"At this moment there is no cure for my cancer," she said, "but I believe God is directing my doctors in the right direction as to how to take care of this type of cancer. My cancer will never be in remission, and right now it's back up to 9 percent, but it's still very low compared to what it was before World Youth Day. It's not as fast-growing as it was before. I am living with cancer and following a maintenance program of cancer treatment, and I have a lot of joy and vitality and energy. You can't help but have that if you work with youth and people in the church. If you don't have faith, how can you work for God?"

In many respects, Joyce explained, "cancer has been a gift of God to me. I'm walking more of a spiritual journey. The thing about cancer is you can't let it get you down. This cancer can't do anything to me unless I let it, unless I give up. It can't stop my faith. It can't stop my feelings."

When she first found out she had cancer, Joyce said she asked God "Why me?" The answer she got was "Why not?"

And the mother of three said she had to agree. "If someone in this family had to get it, I'd rather it be me than my husband or children. Besides, miracles happen every day. You just have to walk the talk. You have to have faith."

A friend recently gave the Rowlands an inspirational poem, which reads in part: "Cancer is so limited! It cannot cripple and it cannot erode faith. It cannot silence courage. It cannot invade the soul. It cannot reduce eternal life. It cannot quench the spirit. It cannot lessen the power of resurrection."

And it cannot diminish the miracle of a papal blessing.



PARISH FRIENDS—World Youth Day pilgrim Brad Blanton (standing) of St. Gabriel Parish in Connerville thanks Martha Hotell and gives her a candy kiss as Florence Brochin (left) and Wanda Lindsey (right) look on during a party at the parish last fall. The daily Mass crowd donated \$350 to the youth for pilgrimage expenses last August. The teens brought back gifts of religious medals blessed by Pope John Paul II. (Photo by Joan Ling)

Meeting Holy Father was special gift for ill youth

by Chris Albracht
Catholic News Service

AMARILLO, Texas—Frankie Rocha, 26, died on July 23 after a long battle with heart disease, but for the young man from Amarillo death did not take him before his dream of meeting Pope John Paul II came true.

Last August he talked with the pope while in Denver as a delegate representing the Diocese of Amarillo at the International Youth Forum that preceded World Youth Day events.

It was his disease and the feeling he did not have long to live that made him want to see the church's leader, he had told *The West Texas Catholic*, diocesan newspaper, last year in an interview.



Rocha was attending the Mass celebrated by the pope for forum delegates at the Basilica of the Immaculate Conception in Denver.

"I was so overcome with emotion, being only a few seats in front" of him, he said later.

Several photographers captured Rocha's emotion. The flurry of picture-taking led to Rocha telling a priest about his illness and his dream. The priest then arranged for him to go to the pope, who in the meantime was told about the young man's health.

"He told me to come to him, to give him a hug," Rocha said afterwards. "He told me that he loved me very much, and I had a special gift and that was to open hearts to the youth of the world. He said God was going to bless me. . . . He said that Jesus wanted me to suffer and to carry my cross for the rest of my life. As I touched his face I told him to forgive me. . . . He told me I was going to be an example to the youth all over the world."

Then came more photos. His picture with the pope, taken

by Associated Press, showed up everywhere in Denver's two daily newspapers, *The Rocky Mountain News* and *The Denver Post*, his hometown paper. *The Amarillo Globe-News*, *The New York Times*, and other papers in the United States and around the world.

The national recognition was nice, Rocha said, but not even close to the blessing from the pope that he felt gave him new confidence in his battle with heart disease.

"Miracles can happen, not only by being healed physically, but spiritually—becoming stronger," he said at the time. "It was a blessing I received. He showed me what my gift was."

When Rocha died, he left behind his young wife, Julia Teresa Diaz, whom he married last September. Other survivors include his parents, two brothers, three sisters and his grandmother.

A funeral Mass was celebrated for the World Youth Day pilgrim on July 25 at St. Laurence Cathedral with entombment in Llano Garden Mausoleum in Amarillo.

Campus Corner

Football star chooses academics over sports

by Mary Ann Wyand

Roncalli High School gridiron star Michael Bohn of Our Lady of the Greenwood Parish is enthusiastic about his game plan for academic success in college.

He plans to study—a lot—and he won't be playing collegiate football at Xavier University in Cincinnati this fall. Xavier doesn't have a football program.

Bohn's decision to bid goodbye to a sport he loves very much may seem ironic to some of the Rebel fans who watched him rush for 3,165 yards last year in Indiana High School Athletic Association football games and, in the process, set school, state and national records.

"Mike led the entire nation in yards rushed for the 1993 season," Rebel head football coach Bruce Scifres explained. "That total actually ranks as the seventh best all-time record in the nation's history for yards rushed in one season."

Although Bohn didn't earn a starting position as tailback until his senior year, in 1993 he set 10 school offensive records—including every Roncalli rushing and scoring record—and also set a new state record for most yards rushing in a season while on his way to earning national recognition for those feats.

Roncalli's perfect 14-0 season and IHSA Class 3-A state football championship were dreams come true for Bohn, who prefers to talk about his Rebel teammates rather than his own gridiron successes.

"It was a big deal to make the starting tailback because we had such a good offensive line coming back," Bohn said. "The coaches knew that whoever was starting was going to carry the ball 30 times a night just because the line was so good and we had so many players coming back from the offense from last year. Because I was one of the candidates to be the starting tailback, Coach Scifres told me other running backs around the state would do anything to have our line. That made me work harder (during the pre-season) to beat out the competition."

On and off the field, he said, the senior football players were "real good friends" and were very supportive of each other as their winning streak continued through September and October of 1993.

"People expected us to win," Bohn recalled. "There was a lot of pressure. When we were 9-0 and 10-0, the school spirit and fan support was unbelievable. It all came together for us in the tournament. Every game you play you know could be your last game, and that on Monday you could be packing up the pads. A lot of us realized that, as seniors, every Friday night (during the IHSA tournament) could be the last high school football game we play, so everyone played their hearts out. We all did it for the other players. No one wanted to let the other guys down because we were so close."

When senior griddier Jason Simmons' father unexpectedly died of a heart attack the

week of the seminate competition against Evansville, Bohn said, the Rebels pledged to win that game and the state title for him because he was such a devoted fan.

Years ago, Scifres said, Al Simmons had coached some of the Roncalli team members when they played football for St. Jude Parish in the Catholic Youth Organization league.

"Jason was reluctant to play at first," the coach explained. "He and his mother talked about it and decided that was what his father would have wanted him to do. Jason played very inspired during those last two games."

So did the rest of the team. "It was two weeks before state," Bohn said. "Jason continued to play. You would have to know Al and what he did for the Roncalli football program. He was always there for us, and he always wanted to see us win a state championship. After he passed away, we got together and decided we were going to do it for Mr. Simmons. We were going to win the state for him, because that's what he had wanted us to do ever since we were freshmen."

Glancing at his state championship ring, Bohn said finishing the season undefeated and winning the state 3-A title at the Hoosier Dome was "really a big deal."

Archbishop Daniel M. Buechlein was among the football fans who attended the championship games at the Hoosier Dome on Nov. 26 and saw the Rebels claim the Class 3-A trophy and Our Lady of Providence High School's gridiron loss the Class 2-A final. The archbishop visited both teams in their locker rooms before the games and offered prayers.

"He's great with kids, with teen-agers," Bohn said about the archbishop. "He understands them so well. He said the prayer for the team, and then I talked with him just a little bit before the game. I asked him for a special blessing because the last time we played at the Hoosier Dome I sprained my ankle, so I was a little worried. He said a prayer over me, and then later he mentioned me in his weekly column in *The Criterion*."

The Rebels next saw Archbishop Buechlein at the Archbishop O'Meara Catholic Center during a Christmas pitch-in luncheon for archdiocesan employees. They gave him a state championship sweatshirt and a commemorative photograph.

"We wanted to thank him for saying the prayer," Bohn recalled. "We presented the gifts and afterward I thanked him for saying nice things about me in his article. He sat down with the team to eat lunch. About a month later, he asked me if I'd like to serve as a master of ceremonies for him."

While attending junior high school in Alton, Ill., Bohn said he helped the priest at St. Mary Parish there as an altar server. At Roncalli, he assisted Father Dan Atkins with school Masses on an occasional basis. But he had never done anything quite so complicated as the master of ceremonies duties, so he had to learn a lot about liturgy before assisting the archbishop with Masses.



XAVIER FRESHMAN—Roncalli High School graduate Michael Bohn of Our Lady of the Greenwood Parish is giving up football to concentrate on his studies at Xavier University in Cincinnati this fall. Bohn led the nation's high school football players in yards rushing during the 1993 season. He is the son of Thomas and Sandi Bohn. (Photo by Mary Ann Wyand)

"Church is important to me," he said. "I'm proud of being Catholic. My parents always raised me to follow the teachings of the church. It was really a powerful experience to assist the archbishop at Mass."

From January through June, Bohn helped Archbishop Buechlein at a variety of church functions, including Roncalli High School's 25th anniversary Mass on April 9 and Cathedral High School's baccalaureate Mass on May 21.

"It was an honor for me to be able to associate with the archbishop," Bohn said. "I got to know him as a friend. He helped me with my prayer life. I always went to church, and we have some very nice Masses at our school and good religion classes, but he was the one who told me to stress prayer in my life. In all his homilies he stressed that God will help you make decisions."

Before Bohn turned down opportunities to play collegiate football and decided to attend Xavier, he discussed his future plans with the archbishop.

"He stayed out of my decision (to give up football)," Bohn said, "but later he said he was happy with the decision I made to concentrate on my studies. He told me it took a lot of courage to do that."

Acknowledging that fans expected him to play on the collegiate level, Bohn said college football is rough and is practically a full-time job so he knew he wouldn't have much time to study for his classes in business administration.

"It's hard to play football," he said, smiling at the memories. "When I look back at my years playing football for Roncalli it was a lot more than winning games. It does a lot for your character. It teaches you lessons you'll be using down the road of life, but it takes a lot of time and dedication, aches and pains, energy and effort. You really have to love the game to go through the two-days (practices) in the early morning and again in the mid-afternoon when it's the hottest outside. You come home from practice at 7 p.m. and eat, and then you have to hit the books. At Roncalli, regardless of what you do on the football field, the coaches and teachers stress academics."

Roncalli's faculty and staff are "really good people," Bohn said. "I love the school. The faculty, Mr. (Joe) Hollowell (the principal), and Father Dan were always there for you. That's the way the Roncalli

teachers are. They're positive role models. If you have a problem, you feel comfortable going to any one of them because you know they'll do whatever they can to help you." Bohn earned a 3.0 grade point average while at Roncalli, and intends to keep his grades up in college too.

"I had a select walk-on offer from the Fighting Illini at the University of Illinois at Champaign," he said. "There were other offers from a lot of Division II and Division III schools, places that could have paid for my education. I looked at that, and the more I thought about it, the more I realized that, in college, football is definitely a job, something you have to stay focused on. I didn't want to begin college with that kind of priority, with that taking priority over my grades because half my time would be spent on the football field. I was worried about what everyone would say when I decided not to play football, but my decision came down to 'Am I going to have to play football because other people expect me to?' I wanted to go to college with just grades as my focus. That's what I've always intended to do in college. I never really imagined playing football there."

When the times come to find a job, he said, "the number of touchdowns you score isn't going to help your resume. It was hard, but I realized that it's better to go to college and concentrate on my grades for my future. That's what it came down to, but I know it's going to be hard. I'm sure on Friday nights I'll get that feeling of wanting to be out on a football field, but I think I made the right decision and I'm comfortable with it."

The 1993 Roncalli Rebel football team "helped build something for the school," Bohn said. "We wanted to set our place in history. The whole southside was pulling for us in all of our games, and we wanted to do something special for them. I remember an elderly couple came up to me after the season and said, 'We really enjoyed watching you guys play.' That made us feel good because people had fun watching us play and they felt a sense of pride because of what we were able to do."

For Scifres, the 1993 football season was a year to remember for many reasons. "It was extremely rewarding," he said, "to see a group of young men set their sights very high and work as hard as they could, then to realize that dreams do come true."



CHRISTMAS PRESENTS—Members of Roncalli High School's 1993 Class 3-A state championship football team surprise Archbishop Daniel M. Buechlein with gifts during a Christmas pitch-in luncheon for archdiocesan employees last December at the Archbishop O'Meara Catholic Center. (Photo by Pat Lineham)



RONCALLI ANNIVERSARY—Roncalli junior Trevor Howard (left) assists Archbishop Daniel M. Buechlein as a server and senior Mike Bohn (right) serves as the master of ceremonies during Roncalli High School's 25th anniversary Mass on April 9 at the Indianapolis South Deanery interparochial high school. (Photo by Mary Ann Wyand)

Pro-life info director is a 'Catholic feminist'

There's nothing inconsistent about church's position on abortion and statements for the dignity of women

by Nancy Frazier O'Brien
Catholic News Service

WASHINGTON—The door to Helen Alvare's office is covered with a diverse collection of cartoons, bumper stickers, and news clippings that have caught her fancy over the years.

Prominent among them is a 1873 quote from Elizabeth Cady Stanton: "When we consider that women have been treated as property, it is degrading to women that we should treat our children as property to be disposed of as we see fit."

Some who don't know her are surprised that the director of planning and information in the U.S. bishops' Secretariat for Pro-Life Activities would relate so strongly to the early American feminist's words. But "Catholic feminist" is the title she wears most proudly.

"I think the church's position on abortion is the only one compatible with true feminism," Alvare said in an interview with Catholic News Service.

"In fact, my feminism comes right out of Catholicism, out of creation tradition and equality of creation and Jesus' treatment of women in particular," she added. "So there's nothing for me inconsistent about our position on abortion and our statements for the dignity of women."

Alvare admits that her parents, Rosemary and Louis Alvare of Wayne, Pa., would "kind of roll their eyes" at her self-description. "The word 'feminist' is not their favorite," she said. "They actually like the results of what I say is Catholic feminism, but they're not too crazy about the words."

The youngest of four daughters and one son in what she calls a "very Catholic" and "very outspoken" family, Alvare thinks that if public relations work could be "in a family's blood, it is in ours." Two of her sisters own a public relations firm and her brother is a graphic artist.

"My sister Louise, who is mentally disabled herself, works in a literacy program since she learned to read, teaching other people to read," she said. "We're an outspoken family."

Born in Lansdowne, Pa., in October 1960, Alvare graduated in 1981 from Villanova University. She earned her law degree at Cornell University in Ithaca, N.Y., in 1984 and a master's in theology at The Catholic University of America in 1989.

She worked as a litigation associate with a large commercial law firm in Philadelphia for three years, then joined the U.S. Catholic Conference Office of General Counsel in 1987. Three years later, she was named to the newly created post of pro-life information director. In the first few years, Alvare traveled widely, spending about 100 days a year on

the road, stopping in 44 states and about twice as many dioceses. She estimates that she's spoken at 200 high schools and 200 to 300 colleges.

But after the birth of her first child, Catherine, in March she cut her travel schedule to about 30 days a year. She also decided to center her work on church groups—priests' conferences, youth rallies, Catholic high schools and colleges—and on major media opportunities, where she can reach millions in one appearance.

One such appearance last year brought her into contact with Paul Hill, the man charged with killing two people at a Pensacola, Fla., abortion clinic in July. Recalling a debate with him on ABC-TV's "Nightline" show, she described Hill as "frighteningly cool and collected, saying outrageous things about cold-blooded murder in the most friendly of tones."

Alvare regrets that in all the coverage after Hill's arrest, no one in the secular media mentioned "that we were there in the beginning, denouncing his opinion wholeheartedly." Hill contends that killing abortionists is justifiable homicide, a view condemned by church leaders and mainline pro-life groups.

"I know there's a tiny, tiny percentage of people who would support this sort of activity," she said. "One is too many, as Paul Hill has proved.... There's no doubt that it is tainting the pro-life movement as a whole in many people's eyes."

Alvare would like to see more balanced treatment on other abortion-related issues from the secular media. Her biggest concerns these days are the U.N.-sponsored International Conference on Population and Development and the battle in Congress over including abortion in health care reform.

"I wish the Vatican's position (on the Cairo conference) was getting more press for its promotion of the dignity of women, the dignity of families and authentic development, particularly the responsibility of the wealthy West to have less so that people in other areas of the world can have more," she said.

"Isn't it just so American that we would obsess about the abortion and contraception aspect of the Vatican's position and miss the larger context?" she sighed.

On health care reform, Alvare hesitated to speculate about what might happen if the package eventually approved includes an abortion mandate. But she said she has heard individual bishops talk about the possibility of lawsuits, tax resistance or "having to, against their will, no longer have operating certain sections of their Catholic health care community."

After those fights are finished, Alvare expects RU-486, the French abortion pill, to



CATHOLIC FEMINIST—Helen Alvare poses with her infant daughter, Catherine. The U.S. bishops' director of planning and information for pro-life activities says the church's position on abortion is "the only one compatible with true feminism." (CNS photo by Nancy Wiechec)

prompt "a major philosophical, moral battle for a long time to come." If approved in the United States, RU-486 could contribute, she fears, to "a further trivialization of abortion."

The full effect of the pro-life message hit home with Catherine's birth in March. It was followed by two months of severe postpartum depression, even though Alvare and her husband, Brian, a government economist, were thrilled at the baby's arrival.

"I thought, 'I'm the pro-life information director and I've got this postpartum depression. This doesn't seem right.' And I wanted this baby terribly," she said. "And to think about women who didn't (want a child but had one) and (who) then think, 'What have I done?'"

"I have a lot of sympathy for women who are overwhelmed at the idea, but I also have more insight into how wonderful it is when you do welcome new life and you kind of surrender to it and say, 'You know what? My life is chaos and it's going to be that way for a while,'" she added. "It's very freeing."

Asked if she could envision the possibility of a change in public sentiment on abortion that would make her job unnecessary, Alvare sees a chance "not in the short term, but possibly in the long term."

"I say that because in U.S. history we have seen what people regarded as unbelievable turnarounds in public sentiment," she said, citing the anti-slavery and civil rights movements and the change in attitude toward the mentally ill. "And they occurred because of unfaltering, unflappable movements that, even when times were rough, stood firm."

"I am convinced that intrinsically abortion is so detrimental not just to individual lives but to society, its mentality is so stingy, so individualistic, that we won't want to live with it forever," Alvare said.

"But the changes that are required to accomplish that are so big," she added. "I mean, we're talking about nothing less than re-envisioning the respect owed to women, particularly mothers.... Women having children in difficult circumstances are practically heroic. And society makes it that way."

As a Hispanic Catholic, Alvare is proud

that many Hispanic communities have shown themselves to be "dramatically pro-life" and concerned about countering the rising number of Hispanic teen-agers who are having abortions.

"Their parents are thinking, 'Is this what American culture is doing to our kids?'" she said. "They're more concerned about it not so much as a political/legal issue but primarily as a family/moral issue—what's happening to our communities? Because if you're not willing to be generous with that life, are you willing to be generous with each other's lives in other areas?"

At 33, in her third job after college, Alvare is asked to reflect on her "dream job" 10 years down the road.

"You know, this may be my dream job," she said. "I feel so satisfied and suited to this job that I worry that it can't last.... I can't see past this job, because there doesn't seem to be a diminishing need for it and because I feel so enthused about getting it done. I'll tell you, I've thought about that. I mean, where do you go from here? And I really don't have an answer."

Louisiana adapts law to cover abortion

BATON ROUGE, La. (CNS)—The Louisiana Legislature agreed to fund abortions for poor victims of rape and incest, bowing to threats to cut off up to \$3 billion in federal Medicaid funds. State law permitted taxpayer-funded abortions only to save the mother's life.

About a dozen states were warned in May they could lose funding if they failed to comply with a change in federal law extending tax-funded abortion coverage to victims of rape and incest.

Louisiana Gov. Edwin Edwards called the Legislature back into special session in mid-August after federal appeals courts failed to block a U.S. District Court order that the state amend its law.

Judges previously had ordered Arkansas, Montana, Michigan and Colorado to amend state laws to comply with federal law.

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'Downsizing': When the church faces the need to cut labor

Sometimes doing what is just means doing more than what the law demands

by Patricia Zapor
Catholic News Service

WASHINGTON—There's no easy way to lose a job. Nor do most employers find it a simple matter to fire people—let alone lay off workers who've done nothing to deserve it.

Just as for IBM or the local contractor, when income falls or the market being served changes significantly, Catholic institutions sometimes look to personnel to cut expenses.

Today, employers call it "downsizing" or "right-sizing." In more old-fashioned terms, it's a layoff. To workers being "right-sized" out of a job, the term matters little. However, experts in personnel matters agree some ways of eliminating jobs are clearly better than others.

"It's very important that an employer respect the dignity, value and worth of the individual," said Thomas J. Meehan, human resources director for the U.S. Catholic Conference. Through review of alternatives, checks and balances of outside evaluation, communication with everyone affected and a compassionate approach to the circumstances under which people depart are essential, he said.

"Sometimes doing what is just means doing more than what the law demands," said Loretta Sister Ann White, executive director of the National Association of Church Personnel Administrators. Her organization offers workshops on how to cut staff legally and justly and is in the process of producing a position paper that will touch on the subject.

For more than 100 years, the Catholic Church has unequivocally urged employers to pay just wages and follow fair employment policies. A series of papal encyclicals dating back to 1891's "Rerum Novarum" have emphasized workers' rights and the responsibility of employers to the common good.

From the Vatican to small social agencies and parishes, the church itself generally is considered a stable and secure—if not especially lucrative—place to work.

But in 1989 and 1990 half a dozen dioceses cut their workforces to help make budget ends meet. Among the largest cutbacks, the Diocese of Tucson, Ariz., eliminated 13 of 54 positions in 1989. In 1989, the Diocese of Fresno, Calif., closed its newspaper and eliminated 17 jobs—a third of the diocesan staff.

Pope names delegates to synod on religious life October 2 to 29

by John Thavis
Catholic News Service

VATICAN CITY—Pope John Paul II named two U.S. bishops and a U.S. religious to the October Synod of Bishops on religious life.

Bishop James C. Timlin of Scranton, Pa., Bishop Francis E. George of Yakima, Wash., and Father Robert P. Maloney, superior general of the Vincentian religious order, were among 49 papal nominees announced Aug. 26 by the Vatican. Bishop George is an Oblate of Mary Immaculate.

The pope also named 71 auditors from various parts of the world, most of them members of religious orders. He appointed 20 experts to help the synod's special secretary during the assembly.

More than 280 bishops, religious and experts are expected to participate in the Oct. 2-29 synod, which will deliberate on the theme, "The Consecrated Life and Its Role in the Church and in the World."

Cardinal John J. O'Connor of New York had previously been named by the pope as one of three synod co-presidents. The U.S. bishops' conference is sending as delegates Archbishop William H. Keeler of Baltimore and John R. Quinn of San Francisco and Cardinals Joseph L. Bernardin of Chicago and James A. Hickey of Washington.

Three U.S. religious were named as experts to the synod's special secretary: Sister Christine Born, prior general of the Dominican Sisters of the Congregation of St. Cecilia in Nashville, Tenn.; Jesuit Father Paul Mankowski, a professor at the Pontifical Biblical Institute in Rome; and Passionist Father Cassian Yuhats, executive director of Ministry for Religious at St. Ann's Monastery in Scranton.

The U.S. synod auditors include Blessed Sacrament Father Gerald Brown, president of the Conference of Major Superiors of Men; Sister Vincent Marie Finnegan, superior general of the Carmelite Sisters of the Sacred Heart and president of the Council of Major Superiors of Women Religious; and Sister Denis Gottemoeller, superior general of the Sister of Mercy and president of the Leadership Conference of Women Religious.

The pope named several synod participants from Canada. Member bishops included Archbishop Aloysius M. Ambrozic of Toronto, Archbishop Jean-Claude Turcotte of Montreal, and Father John Corriveau, minister general of the Franciscan Capuchin order in Rome.

This summer, layoffs were announced by two USCC divisions, the Catholic Telecommunications Network of America and Migration and Refugee Services. CTNA announced plans in July to lay off two-thirds of its 18-member staff to avoid a projected \$1 million deficit. MRS employees in Washington, New York, Miami and several other cities received a memo Aug. 2 about a pending reorganization that is expected to result in layoffs.

While a dozen CTNA employees found themselves without jobs a month later, at least one newly unemployed executive with the television network said he thought the layoff was "the most compassionate I've heard of."

"There are always going to be some ruffled feathers and unhappiness," said Frank Lattanzio, former vice president of marketing for CTNA. "But I think CTNA handled it quite well. They've even welcomed us in to use computers and equipment for our job hunting."

Sentiments were somewhat different at MRS, where uncertainty dragged down morale, as employees awaited final word on the reorganization. An announcement of layoffs of up to 10 percent of the 120 or so employees is expected Sept. 12.

"It's just so unsettling to not know if I should look for a job," said one MRS employee.

Sister Ann said the church should be following its own advice on how to treat employees.

"Ideally, the church would be better at it," she said. "Unfortunately there are things that have been done unjustly. There are many people who've suffered terribly in downsizing."

Most dioceses have personnel directors trained to handle layoffs as humanely as possible, Sister Ann said. But smaller organizations, like parishes, often lack someone with that expertise.

Outplacement services, offered by the USCC to laid-off CTNA employees, often seem too expensive for small employers, she said.

Meehan figures the expense of laying off an employee to be 30-50 percent of an annual salary, including extension of benefits, severance pay and the cost of helping the worker find a new job.

While it might seem high, "that expense is immediate," Meehan said. "It's not there the next year or six months from now."

Compared to comparably sized private employers, Catholic institutions are probably better at handling layoffs well, said Jesuit Father Thomas Reese, a researcher at Georgetown's Woodstock Theological Center who has written about the U.S. church operations.

Among U.S. Catholic employers, there's a wide variety of skills in how to approach personnel matters, said Father Reese, "but I'd guess the church is as good or better than private employers at handling downsizing."

However, many church employees simply don't expect to have jobs disappear from under them the same way they might in the for-profit business world, he said.

"The church in a lot of ways is like a family business," he said. "People come to work for the church because they like it that it's not a dog-eat-dog environment and people are nice to each other. Then there's the feeling that we're doing something important for the kingdom of God."

"But like the other side of a family business, it's very hard to fire Uncle Charlie, or Father Charlie, or Msgr. Charlie," Father Reese said.

After seven-and-a-half years at the USCC, Meehan has been through a variety of reorganizations and layoffs and has advised dioceses around the country about how to tackle similar situations.

It doesn't get easier, he said, admitting a few situations could have been handled differently.

"Primarily it comes down to communication," Meehan said. "At all times you need to respect the dignity and worth of the individual and communicating every step of the way is important."

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BOOK REVIEWS

Keating writes of centering prayer

INTIMACY WITH GOD, by Cistercian Father Thomas Keating, Crossroad (New York, 1994), 168 pp., \$14.95.

Reviewed by Margaret O'Connell
Catholic News Service

At a time when tokens sound from many quarters about the Catholicity and orthodoxy of centering prayer, Father Thomas Keating's "Intimacy with God" is heaven-sent. So, gentle reader—drop everything and buy "Intimacy with God" by Father Thomas Keating, regardless of the effort or the effect on your budget.

Father Keating reviews the history of centering prayer, locating it in the writings of John Cassian and the Desert Fathers of Christianity's first centuries.

He also describes the more recent origins of centering prayer in the 14th-century book, "The Cloud of Unknowing," the writings of St. John of the Cross and in the efforts of the Cistercians, especially his and that of the support-prayer group he began, Contemplative Outreach, to revive contemplative prayer and the mystical teaching of the spiritual masters of the church which had been almost completely ignored for centuries.

Father Keating notes that the massive movement of Catholics toward Eastern religions in search of the contemplative dimension was an indication of what was lacking in their own religious training and milieu.

When describing the origins of the Catholic charismatic renewal in the '60s, Father Keating notes the unmet need of Catholics for the experience of prayer and for belonging to a Christian community.

Wisely, he suggests the Scriptures as a bridge between charismatics and Catholic centering prayer.

In other chapters, Father Keating discusses the Trinitarian, Christological and ecclesial dimensions of centering prayer; thoughtful Scripture reading (*Lectio Divina*); the role of will and intention in centering prayer; the use of a symbol or word as a sign of our consent to the presence and action of God during the time of centering prayer; the formation of the prayer-support group, Contemplative Outreach, and the contemplative use of the rosary.

The summary chapter, "Toward Intimacy with God"—what a lovely goal—gives the deepest, dearest, freshest reasons for centering prayer.

There is no word in the Trinity except the Eternal Word, this Word spoke once in absolute silence. And it is only in silence that we hear it.

Contemplative prayer, the normal development of the practice of the Christian life, requires a constantly deepening relationship with Jesus. And how better to respond to Jesus who initiates this relationship than to imitate him whose activity is self-emptying, whose native tongue is silence?

Acquaint yourself with centering prayer through "Intimacy with God." Like Jesus, centering prayer has come up from the

wilderness, like a column of smoke, perfumed with myrrh and frankincense, with all the fragrant powders of the merchant. (Song of Songs 3:6)

(Margaret O'Connell, an editor and freelance book reviewer, has been using centering prayer since it was introduced at St. Francis of Assisi Church in New York City.)

(At your bookstore or order prepaid from Crossroad Publishing Co., 370 Lexington Ave., New York, NY 10017. Add \$2 for shipping and handling.)

Books of interest

By Richard Philbrick
Catholic News Service

WASHINGTON—Here are a few books of particular interest to Catholic readers.

"Our Greatest Gifts," by Father Henri Nouwen, Harper-San Francisco, \$16.95, 118 pp. A meditation on dying and caring by the widely known spiritual writer and speaker.

"Veil and Cow," edited by the Rev. James B. Simpson, Ivan R. Dee, \$22.95, 263 pp. Writings by a wide array of monks and nuns, chosen and edited by an Ignatian pastor.

"The Nazi Holocaust," by Ronnie S. Landau, Ivan R. Dee, \$27.50 cloth, \$12.95 paper, 356 pp. The Holocaust and its background in terms high school and college students can understand. A supplement to textbooks.

†Rest in Peace

Please submit in writing to our office by 10 a.m. Mon. the week of publication; be sure to state date of death. Obituaries of archdiocesan priests and religious sisters serving our archdiocese are listed elsewhere in *The Criterion*. Order preists and brothers are included here, unless they are natives of the archdiocese or have other connections to it.

†BASS, Hamilton Louis, two months, Sacred Heart of Jesus, Jeffersonville, Aug. 17. Son of Kevin L. and Cindy A. Bass; grandson of Richard C. Brantling, Jr., Betty L. Brantling, Robert C. Bass and Barbara A. Bass; great-grandson of Richard C. Brantling, Sr. and Anna Mary Brantling.

†BAUMER, Charles W., 77, St. Andrew, Richmond, Aug. 20. Husband of Leota Baumer; father of William, David, Ronald, Shirley and Sheila Ritter; grandfather of 14; great-grandfather of 15.

†BERGMAN, Albert F., 72, Our Lady of Lourdes, Indianapolis, Aug. 18. Husband of Alma Lois Barger Bergman; stepfather of Jane Washburn, Rebecca Sue Dobbs, George M. Brown and Thomas A. Brown; brother of Joseph D., Franklin C. and Rosalind White; step-grandfather of seven; step-great-grandfather of seven.

†BOGGS, Robert L., St. Jude, Indianapolis, Aug. 20. Husband of Dorothy Kleggy Boggs; father of Beverly Berkholtz, Bert Faulstich, Debbie Mattison, Patty Schmanske, Pam Peterson, Cathy Potter, Jerry Wayne, Gary, Steve and Marshall; step-father of Thomas Kegley; brother of Jean Marksbury and Mary Bane; several grandchildren and great-grandchildren.

†BRISCOE, Renee Frances Davis, 94, St. Bernard, Frenchtown, Aug. 18. Mother of Wayne J. and Harold E.; grandmother of 15; great-grandmother of 17.

†BROTHERS, Paul G., 74, St. Mary, Richmond, Aug. 10. Father of Deborah Fernwick and Diane Brannon; grandfather of six; great-grandfather of four.

†CLIPPETT, Charlene J., 66, Holy Family, Oldenburg, Aug. 17. Wife of Duane J.; mother of Karen Martin, Allyn Harvey, Dana J. and Terry Stockwell; Christine, Charlene Williams, Amy Bernard, David, Steve and Jeff sister of Jane Thompson; grandmother of 14; great-grandmother of five.

†CORDELL, Cathryn Frances Fisher, 85, St. Augustine Home of Aged, Indianapolis, Aug. 20. Mother of Patricia A. Moran; grandmother of six; great-grandmother of four.

†DISTEL, Selma, 70, Prince of Peace, Madison, Aug. 22. Mother of Mary Distel, Kathryn Mitchell, Cecilia Knuckles, George A. Distel and Gregory Distel; sister of Laverne Wright; grandmother of nine; great-grandmother of six.

†DIZON, Josefina, 71, St. Monica, Indianapolis, Aug. 14. Wife of Miguel; mother of Maria G. Eured and Manuel D. Dizon; sister of Benjamin D. Dizon, Maria D. Gamba and Maura D. Lazatin; grandmother of two.

†EVERHART, Mary Ellen, 66, Our Lady of Lourdes, Indianapolis, Aug. 18. Wife of William; sister of Harold W. James, Jr. and Dorothy Fansler.

†GILLIAM, Edward T., 70, St. Andrew, Appleton, Indianapolis, Aug. 19. Husband of Patricia M.; father of Gary L., Marc E., Michael, Karen M. Dahl and Karla J. Painter; brother of Kenneth, Robert, Frank J. and Mary Ann Hazzard; grandfather of six.

†KRUTHAUP, Hilda M., 87, Holy Family, Oldenburg, Aug. 26. Mother of Betty Eckstein and Nancy Kourse; sister of Elsie Fox, grandmother of three, great-grandmother of three.

†MCHUGH, Rose R., 73, St. Louis, Batesville, Aug. 26. Sister of Herman Wessel, Carl Wessel, Paul Wessel and Florence Kreuzman.

†MEEKS, Sloan J., 75, St. Anne, New Castle, Aug. 25. Brother of Marie and Louise Meeks Lewis.

†MILLER, Dortha M., 73, St. Paul, Tell City, Aug. 22. Wife of Gabriel; mother of Betty James, Hecke, Cathy Frizzell, Lisa Newton, David L., James A., Charles R., Bruce L., sister of James Findley, Roy Findley, Lee Findley, Lucella McKean and Esther Powers; grandmother of 21; great-grandmother of two.

†OLEARY, Charles R., 72, Holy Family, New Albany, Aug. 19. Husband of Dorothy; father of Michael, Alice Kaelin and Cathy Kimmel; grandfather of eight.

†PHILLIPS, Dennis R., 42, St. Malachy, Brownsburg, Aug. 19. Husband of Mary Jane; father of Jennifer; step-father of Melissa Morpheus and Ryan Morpheus.

†PRIESHOF, Agnes G., 75, Holy Spirit, Indianapolis, Aug. 22. Mother of Joann Calhoun; grandmother of two.

†ROBERTS, Rosemary J., 70, St. Vincent de Paul, Shelbyville, Aug. 20. Wife of Arthur; mother of Dana J., Joseph, LeRoy Rubin and Shelly; former sister of James Morris.

†STOCKRAHM, Glenn W., 85, St. Michael, Cannellton, Aug. 18. Husband of Marie; brother of Demetrio, Newborn Swaby and Melva Lou Hayes.

†VICE, Nina A. Michael, 80, Holy Family, Richmond, Aug. 17. Mother of Tony Michael and Patricia Welch; sister of Mary Crawford; grandmother of four; great-grandmother of one.

†VOGLSANG, Mildred, 89, St. Lawrence, Lawrenceburg, Aug. 18. Aunt of several nephews and nieces.

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Cuban bishops plead for dialogue

Letter invites the Cuban people to turn to prayer

by Catholic News Service

WASHINGTON—The Cuban bishops pleaded for dialogue within the country and with the United States to try to settle unrest and to keep people from fleeing the island in unsafe boats and rafts.

In a letter that was to be read at Masses Aug. 28, the bishops invited the Cuban people to turn to prayer, particularly in observance of a traditional novena to *La Virgen de la Caridad*, the Virgin of Charity.

"Let us make of this novena a crusade of prayer so that love may be the victor in all things," said the bishops, according to an unofficial English-language translation provided by the U.S. Catholic Conference in Washington.

"We are deeply concerned over the aggressiveness and hatred which harbor in the heart of the people," the letter said. "Hatred always engenders hatred and it pains us there exists hatred between Cubans."

The letter echoed concerns about the number of people who have drowned while trying to reach the U.S. shore, 90 miles from Cuba.

"We are concerned that we cannot find any effective means to change the course of such dramatic events," it said. "Sometimes there are children who do not know why they die, or families who are separated from each other when some of their members leave suddenly. We are concerned that all

this contributes to the economic moral and human deterioration of the country."

The bishops said the Cuban church has for years been asking for dialogue but that the current situation is "too grave and too sad for us to remain as mere spectators."

"We reiterate our insistent invitation to negotiate and to dialogue, and, as bishops and as Cubans, we issue a call to a serious process of reflection, so that so many of our brothers and sisters do not risk their lives, nor the lives of others, throwing themselves out to sea," the letter said.

They offered support and consolation to people who are suffering, adding "we trust that the Father of Mercies and the God of all consolation will give peace to every heart in need."

Statue of Liberty is tarnished, cardinal says

by Catholic News Service

BOSTON—The Statue of Liberty, symbol of the traditional U.S. welcome to immigrants, has been "badly tarnished by the recent response to Haitians and Cubans seeking refuge, according to Cardinal Bernard F. Law of Boston."

Writing in the Aug. 26 issue of *The Pilot*, Boston archdiocese newspaper, Cardinal Law took issue with the "present inconsistent and contradictory policies" toward refugees from Haiti and Cuba.

"Our refusal to admit in any significant number those Haitians seeking refuge here was always difficult to understand in the face of our welcoming policy for Cubans," the cardinal wrote.

"Now, however, rather than redress our erroneous Haitian refugee policy, we have compounded the error by extending our 'closed-doors policy' to Cubans!" he added. "Two wrongs do not make a right."

President Clinton announced Aug. 19 that Cubans would no longer be unquestioningly welcomed into the United States, tightening up a 30-year policy of admitting all Cubans whether or not they had permission to enter the country. The new policy will require Cubans to obtain asylum approval in order to be freed from detention.

Cubans who reach U.S. shores on their own or who are picked up at sea will join 15,000 Haitians in a safe-haven camp at Guantanamo Naval Base while they are processed "just like the others who come here," Clinton said.

Dictator Fidel Castro apparently lifted restrictions on leaving the country and thousands fled in August, the greatest exodus from Cuba since the 1980 Mariel boatlift.

Many have attempted the 90-mile crossing to Florida on rafts made of inner tubes and planks.

Cardinal Law said the best U.S. policy on refugees would be "to support those developments in countries of origin which would encourage persons to stay home."

In the case of Cuba, he suggested a gradual lifting of the

The president of the USCC and National Conference of Catholic Bishops welcomed the Cuban bishops' letter.

"We in the United States ought to take heart from their example," said a statement from Baltimore Archbishop William H. Keeler. "Our government should be ready to take the steps necessary to open a dialogue which will put an end to the tensions between our two nations."

He said the U.S. church stands behind the Cuban bishops in seeking "just solutions which will relieve the suffering and satisfy the legitimate aspirations of the Cuban people. God grant that this be a new moment for hope in a region where so many are tempted to despair."

According to an order published in a Cuban newspaper on Aug. 28, Castro ordered Cuban authorities to stop unseaworthy vessels carrying minors from leaving the island.

The U.S. administration planned to meet with Cuban officials in New York Aug. 31 or Sept. 1 on migration issues.

U.S. embargo, "with further steps pledged in response to political and social developments within Cuba" and the eventual exchange of envoys by the two nations.

He also urged a lifting of the embargo against Haiti, and said the "normalization of conditions within that country should be pursued with the presidency of Haiti, the private sector, labor, religious leaders, the Parliament and the military."

Such normalization must include both ousted President Father Jean-Bertrand Aristide and the military, "which must give evidence of a transfer of its power to civilian control," he added.

"Cuba and Haiti are in desperate need of economic development and political reform," Cardinal Law said. "There are better ways to achieve these than by applying economic policies which most heavily penalize those who are already victims within their own countries. Certainly, there are better ways than military invasion or naval blockade."

The present policies could lead to the "unplanned and unhappy consequences of hastily taken ad hoc decisions," the cardinal added. "Diplomacy, not saberrattling, is what is needed."

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